

ترکجه نك صرف ر نحوی

تألیف

چارلس ولس

از خواجگان مکتب بحریه شاهانه سابقا

A PRACTICAL GRAMMAR

OF

THE TURKISH LANGUAGE

(AS SPOKEN AND WRITTEN),

WITH EXERCISES FOR TRANSLATION INTO TURKISH, QUOTATIONS FROM TURKISH AUTHORS
ILLUSTRATING TURKISH SYNTAX AND COMPOSITION, AND SUCH RULES OF
THE ARABIC AND PERSIAN GRAMMARS AS HAVE BEEN ADOPTED
BY THE OSMANLIS, THE PRONUNCIATION BEING GIVEN
IN ENGLISH LETTERS THROUGHOUT.

BY

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(An Essay on Political Economy in Turkish), of Mehemet the Kurd, and

other Tales from Eastern Sources, &c.

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لوندړه شهرنده وایمان افندیڼک مطبعه سنده
طبع اولنمشر

TO

GENERAL SIR ARNOLD KEMBALL, K.C.B. K.C.S.I.

&c. &c. &c.,

AS A TOKEN OF ADMIRATION FOR HIS TALENTS AS AN ORIENTALIST,

A DIPLOMATIST, AND A SOLDIER,

AND IN REMEMBRANCE OF MANY ACTS OF KINDNESS,

†
This Volume is Dedicated

BY

THE AUTHOR.

INTRODUCTION.

WITHOUT wishing in the least to detract from the labours of my predecessors, I think I may say, without any fear of contradiction on the part of those who are really acquainted with the subject, that all Turkish Grammars which have hitherto appeared in English were extremely defective, and only adapted to give the most rudimentary knowledge of colloquial Turkish. A great number of Arabic and Persian rules of grammar, which have been adopted by all educated Osmanlis, and are indispensable for writing, and even conversing correctly on abstract subjects, were entirely omitted. Moreover, these works were generally crowded with errors, some, it is true, only clerical, but even such mistakes, not to speak of fundamental ones, are very injurious and embarrassing to the student. On the other hand, thoroughly correct native works, published of late years in Turkey, such as the قواعد عثمانیه and others, are either inaccessible or too difficult to be of any use to anyone not already possessing a very considerable knowledge of the language.

I have endeavoured to steer between these two extremes. Having adopted the simplest and plainest style possible in treating so difficult a subject, I flatter myself I am justified in calling the Grammar which I now lay before the English public a practical one; and, having omitted nothing of any value which has been laid down by Turkish grammarians or which is necessary for reading and writing Turkish correctly, I venture to hope that it will also be found complete.

No Turkish grammar in any European language contains exercises,—a great defect. It is not sufficient for the student to read or learn rules. He must practise them, or else they will quickly fade from the memory. The benefit derived from writing exercises is now so universally admitted

that all grammars for learning European languages give them, and they are the best preparation for writing and speaking. This want I have endeavoured to supply, and I am convinced that the acquisition of the Turkish language will thereby be greatly facilitated.

Another new feature I have introduced into this volume is the illustration of the rules of Turkish syntax and composition by passages from native authors. Writers on Turkish grammar have hitherto contented themselves with giving one or two short sentences (generally of their own) as examples of the rules of syntax. Quotations from Turkish books are far more interesting and authoritative; and, as they will serve the double purpose of elucidating the rules and introducing the learner to reading Turkish, I have made them long and numerous.

It is almost superfluous for me to enlarge on the vital importance of all Englishmen who proceed to the East, in connection with the reforms in the Ottoman Empire which England has urged on the Porte, being acquainted with Turkish. It is self-evident, as without a proper knowledge of the language of the country their services will be of little or no avail. Ignorance of the vernacular on the part of European officials has been a fruitful source of troubles and misunderstandings in the East; and this evil will never cease until encouragement is given to those who devote themselves to this most arduous study. Appointments in Turkey should be given to those only who have given proof of their ability to acquire Oriental languages. No one should be sent out, even as a student-interpreter, before he has shown that he has an aptitude for learning Turkish. His possessing a generally good education is no criterion of his being able to master Turkish, which is probably the most difficult language in the world except Chinese; but, if Government appointments, and, especially, student-interpreterships, were given only to those who could pass an examination in elementary Turkish, at least, the number of persons who learn the language would be immensely increased, and the probability of the Government obtaining really proficient *employés* would be far greater than at present. Rewarding those who have already acquired Turkish would be a far safer and more economical plan to promote the growth of

Oriental scholars than paying young ■■■■ to go to Turkey in the hope that they may possibly acquire the language. Were those who were proficient in Turkish ■■■■ of encouragement, there would be no lack of Turkish scholars. Such persons having hitherto been neglected may be one cause, and, perhaps, the chief cause, of the extreme scarcity of Englishmen who have mastered Turkish. There was a professorship of English at ■■■■ of the Turkish Government colleges some years ago, and hundreds of Turkish officers studied English under me there, and those who acquired English were sure of encouragement from their government; but, although England is ■■■■ much interested in the matter ■■■■ the Turks, there is no professorship of Turkish in England, and, of course, consequently the number of persons who have attempted to learn Turkish is excessively small. In this the Turks might very well suggest ■■■■ little reform on our part.

CHARLES WELLS.

8, PRINCE'S SQUARE, W. LONDON,

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A TURKISH GRAMMAR.

CHAPTER I.

THE TURKISH ALPHABET.

1. THE Turkish Language is of Tartar origin, the Turks having come from Central Asia, and it has a very distinct and peculiar character of its own, which it has never lost, although it has borrowed largely from Arabic and Persian. For many years it was written in characters specially belonging to itself, but they have now become quite obsolete, and the Arabic letters are always employed. The letters of the alphabet are thirty-one in number, and consist of the Arabic letters together with some which the Persians have added. The Turks, as most Oriental nations, read and write from right to left, instead of from left to right as we do; and a book consequently begins where it would end in English. Capital letters and punctuation are unknown, although some unsuccessful attempts have occasionally lately been made to introduce the latter. A great number of the vowel sounds are not written, and, consequently, before knowing a word it is impossible to pronounce it. Turkish writing has, therefore, the advantage of being, so to speak, stenographic, but the frequent omission of the vowels causes great difficulty to the learner. Even a native finds learning to read a slower and more arduous matter than Europeans do, and Europeans experience great hardships in deciphering Turkish writing. Practice and perseverance will always overcome this embarrassment, but there is but little doubt that the stenographic character of the Turkish writing has greatly impeded the general spread of reading and writing in the East, and prevented many Europeans from acquiring the Turkish language. Consequently, many persons have advocated the adoption of the Roman characters by the Turks, but, apart from the fact that our letters are quite unfitted

for the purpose, such a change would lead to utter confusion, both regards the meaning and derivation of words, and it would be so repugnant to the feelings of most Mussulmans that it stands no chance of being accepted by them. To retain the Turkish characters but write all the sounds would be far better. Nothing new would have to be learnt, and both the native and the foreigner would be able to read correctly immediately on mastering the alphabet. This system, together with some trifling modifications in the way of writing some of the letters, is that advocated and invented by Prince Malcom Khan, the Persian ambassador in London, and would be equally applicable to Persian, Arabic, and Hindustani, &c. Whether his ingenious method will ever be generally accepted I cannot tell, but the adoption of the Roman letters is improbable as the employment of the phonetic system in England. The acquisition of the Turkish characters is, therefore, indispensably necessary for any one who is desirous of learning Turkish. They follow:—

2. The Turkish Alphabet.

Order.	Form.	Name.	Order.	Form.	Name.
1	ا	élif	17	ص	sad
2	ب	bé	18	ض	dad
3	پ	pé	19	ط	tî (or ta)
4	ت	té	20	ظ	zî (or za)
5	ث	sé	21	ع	ayn
6	ج	jim	22	هـ	ghayn
7	چ	chim	23	و	fé
8	ح	ha	24	ز	kâf
9	خ	khî	25	س	kef
10	د	dal	26	ش	lam
11	ذ	zel (or zal)	27	م	mim
12	ر	rî (or ra)	28	ن	
13	ز	zé (or za)	29	و	vav
14	س	zhé	30	ی	hé
15	ش	sin	31	ی	yé
16	سین	shin			

The Pronunciation of Turkish in English Characters.

3. In reading the names of the letters in the above table, and whenever Turkish is transcribed into English characters in this volume, the letters must be pronounced as follows:—

<i>a*</i>	must be pronounced	■	in the English word “star.”
<i>e</i>	„	„	<i>e</i> in “perish.”
<i>é</i>	„	„	<i>a</i> in “sand.”
<i>i</i>	„	„	<i>i</i> in “sin” (never ■ “I”).
<i>î</i>	„	„	<i>î</i> in “bird.”
■	„	„	<i>o</i> in “No.”
■	„	„	<i>oo</i> in “cool.”
■	„	„	<i>u</i> in the French word <i>reçu</i> (there being no equivalent sound in English).
<i>eu</i>	„	„	<i>eu</i> in the French word <i>feu</i> .

The consonants must be pronounced ■ in English, as they are well fitted for rendering the Turkish. *H* must be aspirated at the beginning, middle, and end of a word. *Ch* must be pronounced as in “chimney;” *kh* as *ch* in German. *Y* must be always looked upon as a consonant. *Ay* or *aï* must be pronounced as *aï* in the French word *haïr*; *gh* as *g* hard in “game.”

4. In giving the letters of the Turkish alphabet in the preceding table (2) we have only shown the shape they have when standing alone. When they are combined with other letters they ■ sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of a word. These various changes will be seen from the following table:—

[5. Table

■ It sometimes, however, represents a broader sound than this French sound of *a*, and is equivalent to the English *aw* in *paw*, in which case it will be found marked thus *â*.

5. Table showing the shape of the Turkish Letters at the beginning, in the middle, or at the end of a word, and when isolated.

Isolated.	Initial.	Medial.	Final.	Remarks.	Isolated.	Initial.	Medial.	Final.	Remarks.
ا	ا	ا	ا	This letter is never joined to the one following	ا	ا	ا	ا	
ب	ب	ب	ب		ب	ب	ب	ب	
پ	پ	پ	پ		پ	پ	پ	پ	
ت	ت	ت	ت		ت	ت	ت	ت	
ث	ث	ث	ث	Any letter preceding these four must rise above the level of the line.	ث	ث	ث	ث	
ج	ج	ج	ج		ج	ج	ج	ج	
چ	چ	چ	چ		چ	چ	چ	چ	
ح	ح	ح	ح		ح	ح	ح	ح	
خ	خ	خ	خ	These five letters are never joined to the following letter.	خ	خ	خ	خ	The letter preceding م must rise above the line. The و is never joined to the following letter.
د	د	د	د		د	د	د	د	
ذ	ذ	ذ	ذ		ذ	ذ	ذ	ذ	
ر	ر	ر	ر		ر	ر	ر	ر	
ز	ز	ز	ز		ز	ز	ز	ز	
س	س	س	س		س	س	س	س	
ش	ش	ش	ش		ش	ش	ش	ش	
ص	ص	ص	ص		ص	ص	ص	ص	
ض	ض	ض	ض		ض	ض	ض	ض	
ط	ط	ط	ط		ط	ط	ط	ط	
ظ	ظ	ظ	ظ		ظ	ظ	ظ	ظ	
ف	ف	ف	ف		ف	ف	ف	ف	
ق	ق	ق	ق		ق	ق	ق	ق	
ک	ک	ک	ک		ک	ک	ک	ک	
گ	گ	گ	گ		گ	گ	گ	گ	
ل	ل	ل	ل		ل	ل	ل	ل	
م	م	م	م		م	م	م	م	
ن	ن	ن	ن		ن	ن	ن	ن	
ی	ی	ی	ی		ی	ی	ی	ی	
و	و	و	و		و	و	و	و	
ز	ز	ز	ز		ز	ز	ز	ز	
ح	ح	ح	ح		ح	ح	ح	ح	
خ	خ	خ	خ		خ	خ	خ	خ	
د	د	د	د		د	د	د	د	
ذ	ذ	ذ	ذ		ذ	ذ	ذ	ذ	
ر	ر	ر	ر		ر	ر	ر	ر	
ز	ز	ز	ز		ز	ز	ز	ز	
س	س	س	س		س	س	س	س	

The character لا or لا *la*, called *lam élif*, is the mere combination of the two letters ل and ا.

6. The letters of the alphabet are occasionally used to express numerals. When employed thus their value is as follows:—

ا	ب	ج	د	ه	و	ز	ح	ط	ی	ک	ل	م	ن	س
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60
ع	ف	ص	ق	ر	ش	ث	خ	ذ	ض	ظ	غ			
70	80	90	100	200	300	500	600	700	800	900	1,000			

7. As stated in the table, seven letters, ا, د, ذ, ر, ز, ژ and و are never joined to the following letter, but they may be joined to the letter preceding them, for example ماشالله *mashalla* (dear me!), انصاف *insâf* (conscience), رطوبت *rouhout* (damp, humidity), دال *dal* (a branch), روح *rouh* (the

soul, spirit), *ژیوه* *zhivé** (mercury), *اعتدال* *itidal* (moderation), *اعتراض* *itiráz* (an objection).

The Pronunciation of the Turkish Letters.

8. All the letters of the Turkish alphabet are consonants, the vowel sounds either being omitted or indicated by signs above or below the word, of which an explanation will be given hereafter. Four letters, however, are sometimes used as vowels, viz.: *ا*, *و*, *ی*, and *ی*.

9. The *ا* *élif* is sometimes a consonant, sometimes a vowel. In Turkish words it is always a vowel, and it may be pronounced as either *á*, *é*, *i*, *u*, or *ou*,† when it is at the beginning of any word; as, *اُخت* *oukhovet* (brotherhood), *اُسر* *ussera* (captives), *اُسپر* *isspir* (a groom), *اُسان* *assan* (easy), *اُستاد* *usstad* (a master), *اُرمود* *armoud* (a pear), *اُرامق* *áramak* (to seek), *اُدب* *édeb* (good manners), *اُسكى* *esski* (old). In the middle or at the end of a Turkish word it is sounded like *a*, as *باش* *básh* (the head), *الما* *elma* (an apple). As a consonant it is only used in words of Arabic origin, and then only at the end or in the middle of a word. When thus used as a consonant the sign *◌*, called a hemzé, is placed over it, and its pronunciation is then like that of a slight catch in the breath, as *تاكيد* *te'kid* (confirming).

10. In some words of Persian origin it is silent, as in the words *خيرخواه* *khaïr-khah* (benevolent), *خواجه* *khoja* (a teacher), *مردمخوار* *merdumkhor* (a cannibal).

11. The *ب* *bé* exactly corresponds to our *b*; for example, *بركت* *beréket* (a blessing), *بش* *besk* (five), *بقال* *bákkál* (a grocer), *بلا* *bela* (a calamity). It is, however, occasionally given the sound of *p*, as *مكتوب* *mektup* (a letter).

12. *پ* *pé* is equivalent to our *p*, as *پوشو* *poussou* (an ambush), *پياده* *piyadé* (infantry), *پيره* *piré* (a flea).

13. *س* *sé* is pronounced like *s* in Turkish, although its proper pro-

* *é* must be pronounced *é* in the French word *pré*, a meadow.

† *ا* combined with *و* is often used to express *o*, *ou*, *eu*, or *u*, as *اول* *ol* (that), *اولمك* *eálmek* (to die), *اوفاك* *oufák* (small), *اوكسرك* *euksuruk* (a cough), *اوشومك* *ushumek* (to feel cold). In conjunction with *ي* it is employed to express the sound of *ay*, *éy*, or *i*, as *ايرى* *ayrı* (separate), *ايلنج* *éylenjé* (amusement), *ايمدى* *imdi* (now).

nunciation in Arabic is like our *th* in thin, ■ the Greek θ. Example, ثلث *sulss* (a third).

14. ج *jim* has exactly the sound of ■ English *j*; for example, تجارت *tijaret* (commerce), تاج *taj* (a crown). It is, however, occasionally pronounced like چ *chim*.

15. چ *chim* is the same ■ *ch* in English, in the word "church"; thus, کچ *kach* (how much?), کیش *kich* (the stern of ■ ship).

16. ح *ha* has the sound of a strongly aspirated *h*; ■ in حاج *hâch* (a cross), حاجی *hâjji* (a pilgrim).

17. خ *khî* corresponds to *ch* in German, and has no equivalent in English. It is perhaps best represented by *kh*; خائن *kha'in* (treacherous), خبر *khâber* (news), خانم *khanim* (a Turkish lady), خام *khâm* (unripe). In pronunciation it is very often confounded by the Turks with ح, and, consequently, an Englishman may very well give it the sound of *h*, but he must be careful not to pronounce it like *k*.

18. د *dâl* is our *d*. Example, دال *dâl* (a branch), دوشمک *dushmek* (to fall), دیمیر *démir* (iron), دولاب *dolâb* (a cupboard). It is sometimes pronounced like *t*, as دلیکی *tilki* (a fox).

19. ذ *zel* is the same as *z*. Example, لذیذ *léziz* (delicious), ذوق *zevk* (pleasure, enjoyment).

20. ر *rî* is pronounced as *r*. Example, روح *rouh* (the soul), رحمت *rahmet* (mercy), رتبه *rutbé* (rank), رسم *ressm* (a drawing).

21. ز *zé* is another *z*. Example, از *âz* (little), زحمت *zahmêt* (trouble).

22. ژ *zhé* is pronounced like *j* in French. Example,ژیوه *zhivé* (quicksilver).

23. س *sin* is equivalent to our *s*, but must never be sounded like *z*, ■ we sometimes pronounce *s*. It is perhaps best represented by *ss* in the middle or at the end of a word. Example, صحت *sihat* (health), ساعت *saat* (a watch, an hour), فس *fess* (a Turkish cap).*

24. ش *shin* is our *sh*. Example, شام *Sham* (Syria), بش *besk* (five).

25. ص *sad* is merely another *s*, and has nearly exactly the ■ power as س. Example, مخصوص *makh'souss* (special), صیقم *soïmak* (to strip), صیغش *sauygush* (boiled meat).

26. The ض *dad* is generally pronounced ■ *z*. Example, ضرر *zarar* (injury, harm), ضیا *ziya* (light), ضیافت *ziyafet* (a banquet). Occasionally

*Called incorrectly by Europeans *fez*.

it has the sound of *d*. Example, ضرب *darb* (striking, ■ blow), ضلال *délaḥ* (straying from the right path).

27. The ط *tī* is sometimes pronounced as *t*, and sometimes as *d*. Example, طاغ *dāgh* (a mountain), طويل *tavil* (long), طهارت *taharet* (cleanliness), طومق *dolmak* (to fill).

28. The ظ *zī* is ■ hard *z*. Example, ظالم *zalim* (a tyrant), محظوظ *mahzouz* (delighted), حافظ *hafiz* (a protector, preserver).

29. The ain ■ has no equivalent in European languages. Its original Arabic pronunciation is extremely difficult and peculiar, and can only be learnt orally from a master; but in Turkish it is most often pronounced like *élif*, or ■ strong hiatus. It is sometimes distinguished in English by this sign “ . Example, زراعت *zira“at* (agriculture), سعادت *sa“adet* (prosperity). Sometimes it is not sounded, ■ دفع *def“* (repelling), رفع *ref“* (lifting up).

30. The غ *ghain* is a hard *g*, best represented by *gh*. Example, غرب *gharb* (the west), غروش *ghouroush* (a piastre), غروب *ghouroub* (the setting of the sun). Sometimes this letter is softened down till it becomes like a *w*; at other times it is scarcely heard at all, or is like an *élif*. Example, اغلامق *aghlamak* (to cry), pronounced *aalamak*.

31. The ف *fé* has the same sound as *f*. Example, طرف *taraf* (a side, direction), فقير *fakir* (poor).

32. The ق *kûf* is a hard and palatal *k*. Example, قولاق *koulâk* (the ear), قولاج *koulach* (a fathom), قوم *koum* (sand).

33. The ك *kef* in Turkish represents either *k*, *g* hard, or *n*. Its original sound in Arabic is that of *k*, but the Persians adopted it also to represent *gh*. When it has the latter sound, it is sometimes distinguished by a modification in its shape, thus, گ as, for instance, ايشگذار *ishghiuzar* (energetic).* When it has the sound of *n*, it is sometimes written thus ك, with three dots over it to distinguish it; but in general in Turkish the ك alone is used to express all three sounds, and the student can only learn how to pronounce it by practice. When it has its second value of *gh*, it is often so softened down as to closely resemble the sound of *y*. Example, بك *Bey* (a Bey), كلهجكم *gheléjéyim* (I will come). When having its third value of *n*, it is often

* When ك *kef* represents either the sound of *k* ■ *g* hard, and is followed by ■ *élif* or a vowel *aw*, the sound of *i* is introduced between those two letters. Example, افكار *efkâr* (idea), كاه *ghiah* (a place), كون *ghion* (a day), كور *ghieur* (see).

entirely left out of the pronunciation. Example, *سوره sora* (after) instead of *sonra*.

34. *ل lam* is the same as *l*. Example, *لازم lazim* (necessary), *لكن lakin* (but), *مال mal* (property, wealth).

35. *م mim* is our *m*. Example, *ملت millet* (a country), *مزاد mezad* (an auction), *مسافر mussafir* (a guest, traveller).

36. *ن noun* is our *n*. Example, *اوزون ouzoun* (long), *نتیجه netijé* (a result), *نمونه noumouné* (an example, pattern).

37. *و vav* is sometimes a consonant and sometimes a vowel. When a consonant it has generally the sound of *v*, but occasionally it is pronounced like *w* in English. Example, *وزیر vézir* (a vizier), *واپور vapor* (a steamboat), *والی wali* (a governor-general), *والده validé* (mother).

When a vowel it may correspond to either *o*, *ou*, *eu*, or *u*. Example, *توتماق toutmak* (to hold, seize, &c.), *بوش bosh* (empty), *کور kieur** (blind), *کورفz kieurfez* (gulf, bay), *توز touz* (salt).

38. In some words of Persian derivation the *و* is not sounded at all. Example, *خیرخواه khair-khah* (benevolent). When used as a conjunction for *and* it is sometimes joined in the pronunciation to the word preceding it and is then sounded like *ou* or *u*. Example, *حضر و سفر hazar-ou-séfer* (peace and war).

39. *ه hé* is sometimes a consonant and sometimes a vowel. When the former it corresponds to *h*, and when the latter, which it generally is at the end of words, it is equivalent to *a* or *é*. Example, *هند hind* (India), *هنر huner* (talent), *جمله jumlé* (all, the whole), *پاره paré* (money), *پارچه parcha* (a piece).

40. The *ی ye* is sometimes a consonant and sometimes a vowel.

As a consonant it corresponds to our English *y*. Example, *یمورطه yimourta* (an egg), *یمین yémin* (an oath), *یناق yanak* (a cheek), *ینمک yenmek* (to overcome).

As a vowel it is equivalent to *i* or *ï*. Example, *این in* (a cave), *الچی elchi* (an ambassador), *ایگنه ighné* (a needle), *فقیر fakir* (poor). At the end of some few Arabic words it is pronounced like *a*. Example, *اولی evla* (preferable), *بشری bushra* (good news).†

* See note page 7.

† *ی* is often interchangeable with *و*. Thus *طوغری* *doghrou* (straight), *کندی kendî* or *کندو kendou* (self).

The Vowel Signs.

41. As has been before stated the vowels in Turkish writing are often omitted. They can, however, be indicated by certain signs above or below the consonants. These signs are ■ follows:—

42. *فتحه fethé* or *أستون ustun*, a diagonal stroke drawn from right to left, placed above the letter thus (*َ*), indicates that the letter it is over should be followed by the sound of *a* or *é*. The sound of ■ is given when the letter over which the *fethé* stands or the following letter is hard, that is to say, is either *ح خ ص ط ظ ع غ* or *ق*. The sound of *é* is given when the letter over which the *fethé* stands or the following letter is soft, that is to say, any other letter of the alphabet. Example, *محبت mahabet* (love), *أَمَك émek* (labour), *كَلَرَك ghelérek* (coming), *يَپَرَاق yéprák* (a leaf), *سَبَزَوَات sebzévát* (vegetables).

43. *أسره ésséré* or *كسره kessré* is of the same shape as the *فتحه fethé*, but is placed below the letter it affects, to which it gives the sound of *i* in French, or *ï* in the English word “bit.” Examples, *مَجِيد mejid* (most glorious), *أَصْرَدِي isirdi* (he bit), *أَسْتَمَك isstémek* (to wish).

44. *أتورى euteuri*, also called *ضمة damma*, is written thus —. It ■ placed over a letter to show that it must be followed by the sound of either *o*, *eu*, *ou*, or *u*. Example, *مُلْحَق mulhák* (appended), *مُلْتَزِم multézim* (a farmer of the revenue), *مُلَايِم mulayim* (mild), *مُكَلَّف mukellef* (sumptuous).

45. The above three signs are used considerably in Arabic, but they are scarcely ever employed in Turkish books or writing, except to indicate the pronunciation of some uncommon or foreign word.

46. The sign — placed over a letter indicates that it should be followed by the sound of *an* or *en*. Example, *أَيَانَا ayanan* (clearly), *تَيَمُّنًا téyemmûnan* (happily, fortunately).

47. The same sign placed below ■ letter shows that it should be followed by the sound of *in* or *în*. Example, *رَجُلٌ rajoîn* (a man, in the genitive, dative, and ablative cases in Arabic).

48. The sign — of — indicates that the letter it surmounts should be

followed by the sound of *un* or *on*. Example, **واحد** *wahid* (one, only—in Arabic). This and the preceding sign (47) are very little used in Turkish.

49. The sign **ـ**, called *teshdid*, doubles the letter over which it stands. Example, **شدت** *shiddet* (violence), **اول** *evvel* (the first, before).

50. The sign **ـ**, called *jezm*, is placed over a consonant to show that it is to be followed by no vowel. Example, **جزم** *jezm*, **يوم** *yavm* (a day).

51. The sign **ـ**, called *med*, placed over **ا** *elif*, shows that its sound must be prolonged. Example, **آزارش** *azarish* (vexation).

52. The sign *hemzé* (**ـ**) is used in four different ways:—

(1.) Put over an **ا** thus **أ**, it indicates that it should be pronounced *éé*, or *é'*. Example, **مأل** *mé'el* (the prophet), **تأليف** *té'lif* (writing).

(2.) Standing over a **و**, or a **ى** it replaces the **ا**, which undergoes this change in accordance with the rules of Arabic grammar. Example, **مؤخر** *mou'akkhar* (posterior, postponed), **مؤدب** *mou'eddeb* (well behaved), **سائل** *sa'il* (a beggar, a plaintiff).

(3.) It is occasionally found at the end of a word, taking the place of an **ا**, a **و**, or a **ى**, suppressed in consequence of certain rules of Arabic grammar. Example, **جزء** *juz* (a part, portion).

(4.) It is put at the end of a word after **ا**, **ى**, and **و**, and pronounced **ـ** *i* under certain circumstances explained hereafter. Example, **بندۀ خدا** *bendé-i-khuda* (the servant of God).

When a *hemzé* is put over a **ى** the two dots of that letter are left out. Example, **غائب** *gha'ib* (*ka'ib*) (lost, absent).

53. The sign **ـ**, called *vasl*, is placed over the **ا** of the Arabic article **ال** to show that it is mute. Example, **كتاب الله على الحساب** *alal-hissab*, **كتاب الله** *kitâb-u-llahi* (the book of God).

The Pronunciation of the Arabic Article.

54. There is no Turkish definite article, but the Arabic article **ال** *el* (the) often occurs when Arabic words are used. It is the same in the

■ In words of Turkish origin and ■ in Arabic words with Turkish particles added to them, this repetition of a letter ■ not indicated by this sign. Example, **قوللار** *koullar* (servants), **عقللو** *aklli* (wise).

singular and plural, the masculine and feminine,—in short, never changes, for example, *الانسان* *el-insan* (the man), *العباد* *el-ibad* (the servants), *الوجوه* *el-woujouh* (the faces). When this article is placed before a word and it is preceded by another word, the *élif* of the *ال* is not pronounced. Example, *حيات الانسان* *hayat-ul-insan* (the life of man).

55. If the word before which the *ال* is placed begins with either *ت*, *ث*, *د*, *ذ*, *ر*, *ز*, *س*, *ش*, *ص*, *ض*, *ط*, *ظ*, *ل*, or *ن*, the *ل* is pronounced the same as the first letter of that word, or in other words, it is lost entirely and the first letter of the word is doubled. Example, *الشمس* (the sun) is pronounced *es-shems*, and not *el-shems*; *الصيف* (the summer) is pronounced *es-saïf*, not *el-saïf*; *النجاة* *en-nejat* (the salvation), not *el-nejat*.

Of the Laws of Euphony in Pronouncing Turkish.

56. A very remarkable peculiarity of Turkish is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided, and when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it. Amongst the consonants, *ك*, *س*, *ز*, *ت*, and *ق* are considered hard, *ح*, *خ*, *ص*, *ض*, *ط*, *ظ*, *ع*, *غ*, and *ف* are considered soft; the others are neutral. Of the vowels, the sounds *a*, *i*, *o*, and *ou* are hard, and *é*, *î*, *eu*, and *u* soft. In words of Turkish origin the vowels in general are either all soft or all hard.

57. If the first syllable of a word contain a soft vowel all the vowels in that word should be soft. Example, *بنجرة* *pénjéré* (a window), *اولم* *eulum* (death), *كورك* *kieuruk* (a pair of bellows). If the first vowel be hard then the others should be hard also. Example, *طوغرى* *doghrou* (right).

58. On the above principle, when one declines a word or adds a particle to it the vowel of the syllable added is generally so pronounced that *î* comes after *a*, *i* after *é*, *ou* after *o*, *u* after *eu*, and in the same manner, *a* after *o* and *ou*, *é* after *î* or *eu*. Example, *باشك* is pronounced *bashîn*, not *bashin* or *bashoun*, because *î* must follow *a*; *موم* *moum* makes *مومك* *moumoun*, not *moumin*; *يولى* is pronounced *yolou*, not *yoli*; *كوزى* *gheuzu*, not *gheuzi*, *يوزى* *yuzu*, not *yuzi*. (See note to 68.)

59. On the same principle of euphony, words of Turkish origin which end in *ق* change that letter to *غ* before the post-positions *ك*, *ى*, and

and before the pronominal affixes, excepting that of the third person plural; and Turkish words ending in ت or ط change it into د. Example, قايك *kayik* (a boat), قايغك *kayighk* (of the boat), قايغه *kayigha* (to the boat), قايغي *kayighi* (the boat, accusative); يازمقلق *yazmaklik* (writing), يازمقلغي *yazmaklighi* (his writing); چبوق *chibouk* (a pipe), چبوغم *chiboughoum* (my pipe); قورت *kourt* (a wolf), قوردك *kourdoun* (of the wolf), قورده *kourda* (to the wolf).

60. In the same way *kef* ك must be pronounced as *gh* or *y* under the same circumstances. Example, كورك *kieurek** (an oar), كوركك *kieuréyin** (of the oar).

61. There are, however, a few words which do not make this change. Example, اق *ok* (an arrow), اوقى *okou* (his arrow); كوك *kieuk* (a root), كوككى *kieukieu* (its root).

62. The particles affixed to words to form the dative, ablative, and other cases take a hard or soft vowel according as the word itself contains hard or soft vowels. Example, اوه *evé* (to the house), اودن *avdan* (from the chase).

CHAPTER II.

THE NOUN.

63. There is no definite article in Turkish. Thus او *ev* may stand either for house or the house, اولر *evler* for houses or the houses, آدم *âdâm* for man or the man. This seems peculiar at first, but the learner soon becomes accustomed to it. With Arabic words used in Turkish the Arabic article ال *el* (the) is sometimes employed. Example, الارض *el-arz* (the earth), الشمس *es-shems*† (the sun).

The Gender of the Noun.

64. As in English, there is no unnatural distinction of gender in Turkish, that is to say, the names of males are masculine, those of females feminine, and those of inanimate objects neuter. Thus آدم *âdâm* (a man) is masculine, قارى *kârî* (a woman), feminine, كيز *kiz* (a girl), feminine, بوغلان *oghlan* (a boy) masculine; but numbers of Arabic words being used in Turkish, the rules of Arabic grammar respecting gender are

* See note page 7.

† See page 11, par. 54.

observed in the written language, and even in conversation amongst the better educated classes.

65. In Arabic, as in French, every noun is either masculine or feminine, and it is very requisite in Turkish to know of what gender ■ Arabic substantive is. As a guide, therefore, it must be borne ■ mind that all Arabic nouns ending in ■ ت or ■ (when those letters are not radical) are feminine. Example, كتابت *kitabét* (writing, style), ظلمت *zoulmet* (darkness), روضة *revza* (a garden); except علامة *alamé* (a very learned man), خليفة *khalifé* (a caliph).

66. All singular Arabic nouns ending in any other letter but ت or ة (not radical) are masculine. Example, طالب *talib* (a student), طلوع *toulou* (the rising—of the sun, &c.), طعام *taam* (food). Except, أم ■ (a mother), شمس *shemss* (the sun), نفس *nefss* (the soul), يد *yéd* (the hand), which are feminine.

67. The irregular Arabic plurals are all feminine.

The Declension of the Noun.

68. Properly speaking the Turkish noun has no declension, as the word never changes, certain prepositions or post-positions being added to it to show the various cases. The word by itself forms the nominative; the genitive is formed by adding ل *in, ın, oun, or un,* to the nominative; the dative by adding ة *é* or *a*; and the accusative by adding ى *i* or *ou* or *u* to the original word, as will be seen from the table below. The pronunciation of these terminations is modified according to the predominant vowel of the word.

او *ev, house.**

Singular.		Plural.	
Nom.	او <i>ev, house</i>	Nom.	اولر <i>evler, houses</i>
Gen.	اولك <i>evin, of the house</i>	Gen.	اولرك <i>evlerin, of the houses</i>
Dat.	اوة <i>evé, to the house</i>	Dat.	اولرة <i>evleré, to the houses</i>
Acc.	اوى <i>evi, the house</i>	Acc.	اولرى <i>evleri, the houses</i>

■ There being no article in Turkish, او *ev* corresponds to house, the house or ■ house; and this remark holds good with respect to all Turkish ■ in the nominative. The with a noun in the accusative is expressed by the accusative termination ى, which is left out if the noun in the accusative be not preceded by “the” in English. Example, كتابت الكتاب *kitab aldım* (I bought a book), but كتابت الكتاب *kitabı aldım* means, I bought the book.

موم *moum*, candle.

Singular.	Plural.
Nom. موم <i>moum</i> , candle	Nom. موملار <i>moumlar</i> , candles
Gen. مومك <i>moumoun</i> ,* of the candle	Gen. موملارك <i>moumlarin</i> , of the candles
Dat. مومه <i>mouma</i> , to the candle	Dat. موملاره <i>moumlara</i> , to the candles
Acc. مومى <i>moumou</i> ,* the candle	Acc. موملارى <i>moumlari</i> , the candles.

69. When the noun ends in a vowel, for the sake of euphony, in the singular, نك is added instead of ك to form the genitive, يه instead of ■ to form the dative, and يى instead of ى to make the accusative. Example—

بابا *baba*, father.

Singular.	Plural.
Nom. بابا <i>bābā</i> , father	Nom. بابالار <i>bābālar</i> , fathers
Gen. بابانك <i>bābānin</i> , of the father	Gen. بابالارك <i>bābālarin</i> , of the fathers
Dat. بابايه <i>bābāya</i> , to the father	Dat. بابالاره <i>bābālara</i> , to the fathers
Acc. بابايى <i>bābāyi</i> , the father	Acc. بابالارى <i>bābālari</i> , the fathers

دره *deré*, valley.

Nom. دره <i>deré</i> , valley	Nom. دره‌لر <i>deréler</i> , valleys
Gen. دره‌نك <i>derénin</i> , of the valley	Gen. دره‌لرك <i>derélerin</i> , of the valleys
Dat. دره‌يه <i>deréyé</i> , to the valley	Dat. دره‌لره <i>deréleré</i> , to the valleys
Acc. دره‌يى <i>deréyi</i> , the valley	Acc. دره‌لرى <i>deréleri</i> , the valleys

كدى *kédi*, cat.

Nom. كدى <i>kédi</i> , cat	Nom. كدىلر <i>kédiler</i> , cats
Gen. كدينك <i>kédinin</i> , of the cat	Gen. كدىلرك <i>kédilerin</i> , of the cats
Dat. كدىيه <i>kédiyé</i> , to the cat	Dat. كدىلره <i>kédileré</i> , to the cats
Acc. كدىيى <i>kédiyi</i> , the cat	Acc. كدىلرى <i>kédileri</i> , the cats.

■ ك, the sign of the genitive, is pronounced *oun* instead of *in*, for the sake of euphony, if the preceding predominant vowel be *ou* or *o*; it is pronounced ■ if the predominant vowel be *eu*. For the same reason, under similar circumstances ى, the sign of the accusative, is pronounced *ou* or *u* instead of *i*. Thus قوزينك (of the lamb) ■ read *kouzounoun*, قوزينى (the lamb), accus., *kouzounou*; يولك (of the road), *yoloun*, يولى (the road), accus., *yolou*; چولك (of the desert), *cheulun*, چولى (the desert), accus., *cheulu*. If a word end ■ o the genitive is pronounced *nin*, but the accusative is pronounced *you*. Example, يانقونك *yankonin* (of the echo), يانقويى *yankoyou* (the echo), accus. But these changes in the reading of the words ■ are matters of pronunciation and euphony, and ■ new declensions. (See 56).

70. By exception the noun **صو** (water), ending in a vowel, makes **صويك** *souyoun* instead of **صونك** in the genitive.

71. If a noun end in a **ق** that letter changes into **غ** before a vowel sound, and if it end in **ك**, that letter before a vowel sound is pronounced like **ي** *yé*. Example—

قايك *kayik*, boat.

Singular.		Plural.	
Nom.	قايك <i>kayik</i> , boat	Nom.	قايكلر <i>kayiklar</i> , boats
Gen.	قايغك <i>kayighin</i> , of the boat	Gen.	قايكلرك <i>kayiklarin</i> , of the boats
Dat.	قايغه <i>kayigha</i> , to the boat	Dat.	قايكلره <i>kayiklara</i> , to the boats
Acc.	قايغي <i>kayighi</i> , the boat	Acc.	قايكلري <i>kayiklari</i> , the boats

كوميك *ghieumlek*, shirt.

Nom.	كوميك <i>ghieumlek</i> , shirt	Nom.	كوميكلر <i>ghieumlekler</i> , shirts
Gen.	كوميكك <i>ghieumléyin</i> , of the shirt	Gen.	كوميكلرك <i>ghieumleklerin</i> , of the shirts [shirts
Dat.	كوميكه <i>ghieumleyé</i> , to the shirt	Dat.	كوميكلره <i>ghieumlekleré</i> , to the
Acc.	كوميكي <i>ghieumléyi</i> , the shirt	Acc.	كوميكلري <i>ghieumlekleri</i> , the shirts.

72. The words **اوق** *ok* (an arrow), **اق** *ák* (white), **بوق** *bok* (excrement), **كوك** *kieuk* (a root), are exceptions to the above rule, as they do not change **ق** into **غ** and **ك** into the sound of **ي** *yé*. Example—

اوق *ok*, arrow.

Singular.		Plural.	
Nom.	اوق <i>ok</i> , arrow	Nom.	اوقلر <i>oklar</i> , arrows
Gen.	اوقك <i>okoun</i> , of the arrow	Gen.	اوقلك <i>oklarin</i> , of the arrows
Dat.	اوقه <i>oka</i> , to the arrow	Dat.	اوقلره <i>oklara</i> , to the
Acc.	اوقي <i>okou</i> , the arrow	Acc.	اوقلري <i>oklari</i> , the arrows.

73. Nouns ending in **ت** or **ط** change that letter into **د** before **ك**, **ي**, and **ه**, that is to say in the genitive, dative, and accusative singular. Example—

قورت *kourt*, wolf.

Singular.		Plural.	
Nom.	قورت <i>kourt</i> , wolf	Nom.	قورتلر <i>kourtlar</i> , wolves
Gen.	قوردك <i>kourdown</i> , of the wolf	Gen.	قورتلرك <i>kourtlarin</i> , of the wolves
Dat.	قورده <i>kourd</i> , to the wolf	Dat.	قورتلره <i>kourtlara</i> , to the wolves
Acc.	قوردي <i>kourdou</i> , the wolf	Acc.	قورتلري <i>kourtleri</i> , the wolves.

74. When a noun is indefinite in the accusative it does not take *ی*, but is the same as the nominative. Example, *ات یمک et yémek* (to eat meat), *اتی یمک eti yémek* (to eat *the* meat); *مکتوبلر یازمق mektouplar yazmak* (to write letters), *مکتوبلری یازمق mektouplari yazmak* (to write *the* letters); *اکمک کسمک ekmek kessmek* (to cut bread), *اکمی کسمک ekméyi kessmek* (to cut *the* bread).

75. The ablative is expressed in Turkish by simply adding *دن den* or *dan* after the noun. Example, *اودن evden* (from the house), *اوطه دن odadan* (from the room), *یولدن yoldan* (from the road).

76. The vocative is formed by putting the interjection *یا ya* (oh!) before the noun. Example, *یا برادر ya berader* (oh! brother), *یا بابا ya bábá* (oh! father).

The Number of the Noun.

77. As will be seen from the above tables, the plural is formed in Turkish by adding *لر ler* or *لار lar* to the singular. This is the general and original Turkish mode of showing the plural, and in the ordinary language not only words of Turkish origin, but Arabic and Persian words, are made plural in this way. But in high-flown language, the Arabic and Persian modes of forming the plural are followed, and, consequently, it is necessary for the Turkish student to understand them.

78. The Arabic language has three numbers—the singular, the dual, and the plural.

79. The dual, called *تشیه tessniyé*, is formed by adding *این éin* to the singular. Example, *کتاب kitáb* (a book), *کتابین kitábéin* (two books); *قطب Kutb* (the Pole), *قطبین Kutbéin* (the two Poles); *شخص shakhs* (an individual), *شخصین shakhséin* (two individuals). Sometimes the dual is made by the addition of *ان* instead of *این*. Example, *خمس khumss* (a fifth), *خمسان khumsan* (two-fifths).

80. If the word end in *ا s*, used instead of *ة s̄*, the *s̄* must be restored before the dual termination is added. Example, *قبلة kiblé*, for *قبلة kiblet*, makes *قبلاتان kibletan* (the two kiblas).

81. There are two ways of forming the plural in Arabic, the regular and the irregular.

• The Regular Arabic Plural.

82. The plural of masculine Arabic ■■■ is formed by adding *ين in* or *ون oun* to the singular. Example, *طالب talib* (a student), *طالبون taliboun* or *طالبين talibin* (students); *معلم muallim* (a teacher), *معلمين muallimin* or *معلمون muallimoun* (teachers). This way of forming the plural is only employed in the case of names of reasoning beings.

83. If the masculine noun end in *ي*, that letter is left out in the plural. Example, *ساقى saki* (a cupbearer), *ساقين sakin* (cupbearers).

84. The regular way of forming the plural of feminine Arabic words is by changing the final *ة* or *ت* of the singular into *ات*. Example, *عادت adet* (a custom), *ادات adat* (customs); *حركة hérékét* (movement), *حركات hérékiat** (movements); *كلمة kélimé* (a word), *كلمات kélimat* (words).

The Irregular Arabic Plural.

85. The different ways of forming the irregular Arabic plural ■■■ ■■■ numerous and complex that ■ separate chapter is requisite to explain them, which will be found farther on. The irregular forms of the plural are used both for masculine and feminine nouns. Example, *بيت béit* (a house), *بيوت bouyout* (houses); *عين aïn* (an eye), *عيون ouyoun* (eyes); *يوم yevm* (a day), *أيام éyyam* (days); *طرف taraf* (a side), *اطراف etraf* (sides).†

86. In Turkish, Arabic words are sometimes made plural by the addition of the Persian sign of the plural, *ان an*. Example, *ضابط zabit* (an officer), *ضابطان zabitan* (officers).

The Persian Mode of Forming the Plural.

87. In the Persian language there are only two numbers, the singular and the plural. If the noun be the name of ■ human being it forms its plural by taking the termination *ان an*. Example, *مرد merd* (a man), *مردان merdan* (men); *زن zen* (a woman), *زنان zenan* (women).

■ See note page 7.

† In colloquial language, many of the ■■■ commonly used Arabic irregular plurals ■■■ regarded as singular, and make their plural in the Turkish way by the addition of *لر ler* or *لر lar*. Example, *فقرا foukera* (the poor, ■ poor man), *فقرا foukeralar* (the poor); *كبرا kubera* (the great, pl. of *كبير kébir*, a great man), *كبرا kuberalar* (great people); *وزرا vouzera* (viziers, pl. of *وزير vézir*, vizier), *وزرا vouzeralar* (viziers); *اولاد evlad* (pl. of *ولد véled*, children, ■ child), *اولاد evladlar* (children).

88. If the Persian noun be the ■■■■ of ■■■ inanimate object it becomes plural by the addition of ها *ha* to the singular. Example, گل *ghiul** (a rose), گله *ghiulha* (roses); درخت *dirakht* (a tree), درختها *dirakhttha* (trees).

89. The names of animals form their plural by the addition of either ان *an* or ها *ha*. Example, اسب *assb* (a horse), اسبان *assban* or اسبها *assbha* (horses); شیر *shir* (a lion), شیران *shiran* or شیرها *shirha* (lions).

90. Occasionally also the ■■■■ of inanimate objects become plural by the addition of ان *an* to the singular. Example, درخت *dirakht* (a tree), درختان *dirakhtan* (trees).

91. Persian names of men, animals, or things, which end in *s*, form their plural by dropping that letter and taking the termination گان *gan*. Example, خواجه *khoja* (a professor), خواجهگان *khojaghian** (professors); مرده *mourdé* (a corpse), مردگان *mourdéghian** (corpses).

92. Persian nouns ending in *s*, which form their plural by the addition of ها *ha*, omit their last letter in the plural. Example, خانه *khané* (a house), خانهها *khanéha* (houses); کاسه *kiassé* (a cup), کاسهها *kiasséha* (cups); but sometimes the ■ is retained to prevent ambiguity. Example, نامهها *naméha* (letters, writings), which written نامه *namha* might be mistaken for the plural of نام *nam* (a name).

EXERCISE I.

Of the house. To the man (ادم *ádám*). Of the women (sing. قاری *káři*). Of the wolf. Oh, father. From the road. Of the road. Professors (sing. خواجه *khoja*). Of the officer (ضابط *zabit*). To the officers. To the valley. Of the valleys. Of the water. Of the boat (قایق *kayik*). To the arrow. Arrows. Men. The men (accus.). The woman (accus.). Of the women. Words (sing. کلمه *kélimé*). To the words. Of the words. The road (accus.). To the road. Of the shirt. Of the trees (اغاج *agháj*). Children (sing. چوقق *chojouk*).

CHAPTER III.

THE ADJECTIVE.

93. IN Turkish, ■ in English, the adjective precedes² the noun, and never varies, being the same whether it qualifies ■ singular or plural substantive, ■

* See note page 7.

masculine or ■ feminine noun. Example, زنگین آدم *zenghin'âdâm* (the rich man), زنگین آدم‌لر *zenghin âdâmlar* (rich men), زنگین قاری *zenghin kârî* (the rich woman); بيوک او *biyuk ■* (the big house), بيوک اولر *biyuk evler* (big houses). Turkish adjectives, however, not only qualify nouns, but verbs and other adjectives, and, therefore, partake not only of the nature of adjectives, but that of adverbs also. Example, فنا آدم *fena âdâm* (the bad man), فنا حرکت ایتmek *fena heréket etmek* (to act badly); چوق کتاب *chok kitâb* (many books), چوق فنا *chok fena* (very bad); گوزل یازی *ghiuzel yazî* (beautiful writing), گوزل یازمق *ghiuzel yazmak* (to write beautifully).

The Use of Arabic Adjectives.

94. But when Arabic adjectives are used to qualify Arabic nouns they often change in number and gender to agree with the noun, in accordance with the rules of Arabic grammar, and are placed after the noun instead of before it. Example, معلم کامل *muallim-i*-kiamil* (a perfect professor), معلمین کاملین *muallimin-i-kiamilin* (perfect professors).

95. In general an Arabic adjective ■ made feminine by the addition of *é* to the masculine. Example, جميل *jemil* (beautiful), جميله *jémilé* (beautiful, fem.), عظيم *azim* (great), عظيمه *azimé* (great, fem.), دائرة عظيمه *dairé-i-azimé* (a large circle).

96. Strange to say, however, if an Arabic adjective qualify an Arabic plural noun,* it is put in the feminine singular. Example, مختلف *mukhtélif* (various), کتب مختلفه *kiutub-i-mukhtélifé* (various books); دوائر عظيمه *devaïr-i-azimé* (large circles); قواعد عثمانیه *kavaïd-i-ossmaniyé* (Turkish rules).

The Comparative.

97. The comparative is formed by adding the word دها *daha* (more) to the positive. Example, بيوک *biyuk* (large), دها بيوک *daha biyuk* (larger); گوزل *ghiuzel* (pretty), دها گوزل *daha ghiuzel* (prettier); فقير *fakîr* (poor), دها فقير *daha fakîr* (poorer).

98. The comparative is often expressed by putting the noun or pronoun in the ablative. Example, بدن بيوک *benden biyuk* (taller than I), بدن *benden*.

* This *i* is put after ■ Arabic or Persian ■ when it is followed by an adjective, ■ accordance with rule ■ which will be given hereafter.

بۇ ئۇندىن ياخشى بولسا (this is better than that), سو شرابدىن ياخشى بولسا sou sherabdan iyi dir (water is better than wine), سىز بىزدىن قىيىن سىز siz benden fena siniz (you ■■■ worse than I).

The Superlative.

99. The superlative is formed by putting the word **اك**, or **يك**, before the positive. Example, **اك ياخشى** ■■■ iyi ev (the best house), **اك قىيىن** en fena âdâm (the worst man), **يك زىنكىن** pek zenghin (very rich), **يك چىركىن** pek chirkin (very ugly), **اك كوتۇ** en keutu (the worst), **كىتابلىرىك** kitâblârın en iyissi (the best of the books).*

The Persian Comparative.

100. Occasionally the Persian mode of forming the comparative and superlative by the addition respectively of **تر** ter and **ترىن** terin to the

■ A kind of superlative is also formed by the repetition of ■ adjective, ■ **سىك سىك** sik sik (very often), **چوچ چوچ** chok chok (very much), **بىتون بىتون** bitun bitun (quite), **سارى سارى** sârî sârî (very yellow).

Other superlatives are formed in a way quite peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonants, or the same vowel. Examples:—

اپ اچق	âp achik	. . .	Quite open.
اپ اق	âp âk	. . .	Quite white, very white.
اپ اكسىز	âp ansîz	. . .	Quite suddenly.
اقرب اقربا	âkreb âkreba	. . .	Very near relations.
بىز بىتون	biz bitun	. . .	Entirely.
بىم بىياز	bem bîyâz	. . .	Very white.
بوز بىيوك	buz biyuk	. . .	Very large.
بون بوش	bom bosh	. . .	Quite empty.
پىر پىر پارلار	per per parlar	. . .	Very glittering.
تاز تمام	taz tâmâm	. . .	Quite entire.
تېز تېز تېمىز	ter teb témiz	. . .	Very clean.
چىر چىپلاق	chêr chiplâk	. . .	Quite naked.
چوب چورك	cheup churuk	. . .	Quite rotten.
دوپ دوز	deup duz	. . .	Quite flat, smooth.
دېر دېرى	đip diri	. . .	Quite alive.
سېب سىجاق	sib sîjak	. . .	Very hot.



positive is to be met with. Example, *ber* (high), *berter* (higher), *berterin* (highest); *bed* (bad, ugly), *bedter* (worse, uglier); *jouvan* (young), *juvanter* (younger), *jouvanterin* (youngest); *beh* (good), *behter* (better), *behterin* (best).

101. There is an obsolete mode of forming the comparative by adding the syllable *رق* or *رك* to the positive. Example, *البحق* *ālchak* (low), *البحقرك* *ālchakrak* (lower); *بيوك* *biyuk* (big), *بيوكرك* *biyukrak* (bigger).

EXERCISE II.

A (*bir*) pretty garden (*bāghché*). My (*benim*) garden is (*dir*) prettier. Beautiful (*ghiuzel*) trees (*āghāj*). Rich men. You (*siz*) ■■■ (*siniz*) rich, but (*lakin*) my father is richer. Pretty girls (*sing.*). Your (*sizin*) book (*kitāb*) is good, but mine is better. The largest house. Very little (*kiuchuk*). Sensible (*ākli*) men. Sensible women

سپ سوری	<i>sip sivri</i>	.	Very pointed, very sharp.
سم صوغق	<i>som soghuk</i>	.	Very cold.
سم سیاه	<i>sim siyah</i>	.	Very black.
صبا (or صایه) صاغ	<i>sapa sagh</i>	.	Quite well, healthy.
صب صاری	<i>sap sārī</i>	.	Quite yellow.
صب صقی	<i>sip siki</i>	.	Very tight.
صام صافی	<i>sam sāfi</i>	.	Quite pure.
طوب دولو	<i>top dolou</i>	.	Quite full.
طوز طوغری	<i>doz doghrou</i>	.	Quite straight.
قب غافل	<i>kāp ghāfil</i>	.	Quite negligent.
قاب قالین	<i>kāp kālīn</i>	.	Very thick.
قاب قرانلق	<i>kāp kāranlık</i>	.	Quite dark.
قاب قره	<i>kāp kārā</i>	.	Quite black.
قاب قاینار	<i>kāp kainer</i>	.	Quite boiling.
قوب قوری	<i>koup kourou</i>	.	Quite dry.
قیپ قرمز	<i>kip kırmızı</i>	.	Quite red.
قوس قوجه	<i>koss koja</i>	.	Thick and fat.
ماص ماوی	<i>mass mavi</i>	.	Very blue.
موس مور	■■■ <i>mor</i>	.	Quite dark blue.
یاب یالکز	<i>yap yalınız</i>	.	Quite alone.
یام یاش	<i>yam yash</i>	.	Quite wet.
یم (or یپ) یشیل	<i>yem (or yep) yeshil</i>	.	Quite green.

- (قاری *kârî*, sing.), Pretty children (چوچوق *chojouk*, sing.). This child is smaller than that. Useful (فائدہ دار *faideli*) books. The most useful book. A pretty picture (رسم *ressm*). A prettier picture. The prettiest picture. The richest man. A very small child. A very great man. A long (اوزون *ouzoun*) letter. This is longer than that. It is better to be with friends than enemies. The field (تارلا *tarla*) is quite green. Quite full. Quite dry. Officers. Professors. Trees (Persian). Better (Turkish and Persian). Best (Persian). Very often. Very thick. Quite dry. Quite green. Quite hot. Very tight. A great king. Perfect professors.

Numeral Adjectives.

102. The cardinal numeral adjectives in Turkish are as follows :—

بر	<i>bir</i>	One	اوتوز	<i>otouz</i>	Thirty
ایکی	<i>iki</i>	Two	قرق	<i>kirk</i>	Forty
اوچ	<i>uch</i>	Three	اللی	<i>elli</i>	Fifty
دورت	<i>deurt</i>	Four	التمش	<i>altmış</i>	Sixty
بش	<i>besht</i>	Five	یتمش	<i>yetmiş</i>	Seventy
التی	<i>altı</i>	Six	سکسان	<i>seksen</i>	Eighty
یدی	<i>yedi</i>	Seven	طقسان	<i>doksan</i>	Ninety
سکز	<i>sekiz</i>	Eight	یوز	<i>yuz</i>	Hundred
طقوز	<i>dokuz</i>	Nine	بیک	<i>bin</i>	Thousand
اون	<i>on*</i>	Ten	یوک	<i>yuk</i>	A hundred thousand
یکرمی	<i>yirmi</i>	Twenty	ملیون	<i>million</i>	A million.

103. The compound numeral adjectives are formed by simply putting the simple ones together. Example: Eleven, *on bir* ; twelve, *on iki* ; thirteen, *on uch* ; fourteen, *on deurt* ; fifteen, *on besh* ; sixteen, *on altı* ; seventeen, *on yedi* ; eighteen, *on sekiz* ; nineteen, *on dokuz* ; twenty-one, *yirmi bir* ; twenty-two, *yirmi iki* ; twenty-four, *yirmi deurt* ; thirty-one, *otouz bir* ; thirty-two, *otouz iki* ; forty-one, *kirk bir* ; fifty-one, *elli bir*, &c., &c. ; one hundred and fifty, *yuz elli* ; — thousand eight hundred and seventy-nine, *bin sekiz yuz yetmiş dokuz* ; five hundred and eighty-five, *besh yuz seksen besh*, and so forth.

* Pronounced as the English word "own."

104. The Turkish cardinal numbers are indeclinable and prefixed to the substantive, which is put in the singular, *on iki âdâm* (twelve men), *on bin asker* (ten thousand soldiers), *uch yuz lira* (three hundred pounds), *iki shehir* (two cities), *bes kitâb* (five books).

105. *kach?* (how many? how much?) is the interrogative cardinal numeral. It is indeclinable and always accompanied by a noun except in the following four cases:—1st. In asking what number some one has named, as *kach dédi?* (how much did he say?) 2nd. In asking the hour, *saat kacha geldi?* (what o'clock is it?) 3rd. In asking the price of anything, as *kacha sâtarsınız?* (how much do you sell it at?) 4th. In asking the day of the month, *bou ghiun ainyîn kachi dir?* (what is the day of the month to-day?)

The Arabic Numbers.

106. The Arabic cardinal numbers are occasionally used in Turkish, especially in writing, and it is therefore necessary for the Turkish student to make himself acquainted with them. We accordingly subjoin them:—

واحد	wahid	} One	عشرة	asheré	Ten
احد	ahad		عشرين	eshrin	Twenty
اثنين	essnéin	} Two	ثلاثين	selasin	Thirty
اثني	issna		اربعين	erbaïn	Forty
ثلاثة	selasé	Three	خمسين	kamsin	Fifty
اربعة	erba	Four	ستين	sittin	Sixty
خمسة	kamsé	Five	سبعين	sébin	Seventy
سته	sitté	Six	ثمانين	semanin	Eighty
سبعة	seba	Seven	تسعين	tisin	Ninety
ثمانية	semanié	Eight	مائة	mié	Hundred
تسعة	tissa	Nine	الف	elf	Thousand.

107. In forming compound numeral adjectives in Arabic the smaller number always precedes the larger, and *vé* (and) is used between every number. Example, *tissa vé kamsin* (fifty-nine), *erba vé erbaïn vé séman mié vé elf* (one thousand eight hundred and forty-four).

The Persian Numeral Adjectives.

108. The Persian numeral adjectives — also sometimes used in written Turkish, but more rarely than the Arabic. They are as follows :—

يك	yek	One	بیست و یک	bisst u yek	One and twenty
دو	du	Two	بیست و دو	bisst u du	Two
سه	séh	Three	بیست و سه	bisst u séh	Three
چهار	{char or chihar}	Four	سی	si	Thirty
پنج	penj	Five	چهل	chihhil	Forty
شش	shésh	Six	پنجاه	penjah	Fifty
هفت	heft	Seven	شصت	shast	Sixty
هشت	hesht	Eight	هفتاد	heftad	Seventy
نه	nuh	Nine	هشتاد	heshtad	Eighty
ده	déh	Ten	نود	névéd	Ninety
یازده	yazdéh	Eleven	صد	sad	Hundred
دوازده	duvazdéh	Twelve	دویست	duvisst	Two hundred
سیزده	sizdéh	Thirteen	سیصد	sisad	Three
چهارده	chardéh	Fourteen	چهارصد	chahr sad	Four
پانزده	panzdéh	Fifteen	پانصد	panssad	Five
شانزده	shanzdéh	Sixteen	ششصد	sheshsad	Six
هفده	heftdéh	Seventeen	هفصد	hefsad	Seven
هشتده	hesht déh	Eighteen	هشصد	heshsad	Eight
or هجده	hézh déh		نهصد	nuhsad	Nine
نوزده	nuvazdéh	Nineteen	هزار	hézar	Thousand
بیست	bisst	Twenty	دو هزار	du hézar	Two thousand
			پنج هزار	penj hézar	Five

The Arabic Figures.

109. The Arabic figures have been adopted by the Turks and are given below. Although the Turks write from right to left they employ the figures exactly as we do.

1	بر	۱	5	بش	۵
2	ایک	۲	6	الشی	۶
3	اوج	۳	7	یدی	۷
4	دوت	۴	8	سکر	۸

9	طقوز	٩	50	اللى	٥٠
10	اون	١٠	60	التمش	٦٠
11	اون بر	١١	70	يتمش	٧٠
12	اون ايكى	١٢	80	سكسان	٨٠
13	اون اوچ	١٣	90	طقسان	٩٠
14	اون درت	١٤	100	يوز	١٠٠
15	اون بش	١٥	101	يوز بر	١٠١
16	اون التى	١٦	102	يوز ايكى	١٠٢
17	اون يدى	١٧	200	ايكى يوز	٢٠٠
18	اون سكر	١٨	250	ايكى يوز اللى	٢٥٠
19	اون طقوز	١٩	300	اوچ يوز	٣٠٠
20	يكرمى	٢٠	1,000	بيك	١٠٠٠
21	يكرمى بر	٢١	2,000	ايكى بيك	٢٠٠٠
30	اوتوز	٣٠	10,000	اون بيك	١٠٠٠٠
40	قرق	٤٠	1879	بيك سكر يوز يتمش طقوز	١٧٨٩

110. When using a numeral with a noun the Turks frequently introduce a second noun between the two, which is quite superfluous in English, but occasionally employed even by us. For example, the Turks say اوچ نفر آدم *uch néfer âdâm* (three men, literally three (individual) men); يوز باش قويون *yuz bâsh koyoun* (a hundred head of sheep); yirmi kita *yirmi kita ghémi* (twenty ships, literally twenty pieces of ships); اوچ دانه الماس *uch tané elmass* (three diamonds, literally three berries* of diamonds); يوز پاره *yuz para shehir* (a hundred cities, literally a hundred pieces of cities).

The Turkish Cardinal Numbers.

111. The ordinal numeral adjectives are formed by adding *inji* (نجمى) to the cardinal numbers. Example, *bir* (one), *birinji* (first); *ايكى* (two); *ikinji* (second); *اوچ* (three), *uchunji* (third); *دورت* (four), *deurdunju* (fourth); *بش* (five), *besinji* (fifth); *التى* (six), *altinji* (sixth), and so forth.

112. First sometimes expressed by *ilk* (الک) *evvelki* (اولكى).

113. The word "four," *deurt* (دورت), makes *deurdunju* (دورديجى) (fourth),

* The word *tané* (دانه) means one separate grain or unit of anything.

changing the ت into د for the sake of euphony, and its compounds do the same. Example, اُون در دُنْجی باب *deurdunju bab* (the fourteenth chapter).

114. The interrogative ordinal numeral, قَاچِنْجی *káchĩnjĩ*? which is used to ask the numerical order of a thing, has no equivalent in English. Example, بُو اَدَمْلَرَك قَاچِنْجِسِنِی اِسْتَرْسَنْزِ *bou âdâmlarĩn káchĩnjĩssĩnĩ issterseniz?* (which of these men do you want?) اِکِنْجِسِنِی *ikinjissini* (the second).

The Arabic Ordinal Numbers.

115. The Arabic ordinal numbers are very frequently used in writing Turkish, and must, therefore, be understood by the Turkish student. We subjoin them :—

اول <i>evvel</i>	First	سادس <i>sadis</i>	Sixth
ثانی <i>sani</i>	Second	سابع <i>sabi</i>	Seventh
ثالث <i>salis</i>	Third	ثامن <i>samin</i>	Eighth
رابع <i>rabi</i>	Fourth	تاسع <i>tasi</i>	Ninth
خامس <i>khamis</i>	Fifth	عاشر <i>ashir</i>	Tenth

116. The feminine of اول *evvel* is *oula*, and all the others are made feminine by simply adding *s* to the masculine. Example, ثانیة *sanié* (second, f.), ثالثة *salissé* (third, f.), رابعة *rabié* (fourth, f.).

The Fractional Numbers.

117. The Arabic fractions are much used. They are as follows :—

نصف <i>nissf</i>	Half	سبع <i>sub</i> or <i>subou</i>	A seventh
ثلث <i>sulss</i> or <i>suluss</i>	A third	ثمان <i>sumn</i>	An eighth
ربع <i>rub</i> or <i>rubou</i>	A fourth	تسع <i>tuss</i> or <i>tusou</i>	A ninth
خمس <i>khoums</i>	A fifth	عشر <i>ushr</i>	A tenth
سدس <i>suds</i>	A sixth		

118. These Arabic fractional numbers up to a tenth are employed with a Turkish cardinal number as the numerator. Example, بَرِ نَصْف *bir nissf* (a half), اُچ رُب *uch rub* (three-quarters), دُرت سَبْع *déurt sub* (four sevenths), سَکْر عَشْر *sekkiz ushr* (eight-tenths). The Arabic dual ثَلَاثَانِ *soulsan* is used to express two-thirds.

119. Fractions are also formed with words of purely Turkish origin,

and can only be ■ formed when they are higher than tenths. The denominator of the fraction is expressed by a Turkish cardinal number with the post-position *دە* *dé* (in) after it, and the numerator by another Turkish cardinal number which follows the other. Example, *ایکیده بر* *ikidé bir* (the half), *التیده ایکی* *áltida iki* (two-sixths), *بشده درت* *beshdé deurt* (four-fifths), *یگرمی درتده بش* *yirmi deurtdé besh* (five twenty-fourths). Sometimes one of the words *پای* *paï*, *جز* *juz*, *حصه* *hissé*, *قسم* *kıssm*; all meaning ■ portion, is introduced. Example, *یگرمی پایده سکر پای* *yirmi paidé sikkiz paï* (eight-twentieths, literally eight parts in twenty parts).

120. There are three Turkish words for half, viz., *یارم* *yarim*, *بجوق* *bouchouk*, and *یاری* *yari*. *یارم* *yarim* is used before ■ noun-like ■ adjective. Example, *یارم ساعت* *yarim saat* (half an hour), *یارم الما* *yarim elma* (half an apple), *یارم اکمک* *yarim ekmek* (half a loaf). *بجوق* *bouchouk* is always used in conjunction with ■ cardinal number. Example, *بر بجوق* *bir bouchouk* (one and ■ half), *ایکی بجوق* *iki bouchouk* (two and ■ half), *اوج بجوق* *uch bouchouk* (three and a half), *درت بجوق* *deurt bouchouk* (four and ■ half), *بش بجوق* *besh bouchouk* (five and ■ half), and so on. *یاری* *yari* is used like a noun, corresponding to the French word *moitié*. Example, *المانک* *elmanin yarissi* (the half of the apple), *یاریسندن زیاده* *yarısından ziyadé* (more than the half of it).

121. The Persian fractional number *چاریک* *charyek* (a quarter), pronounced *chéïrek* by the Osmanlis, is used in Turkish to express not only ■ quarter in general, but also a quarter of ■ hour. Example, *اوج چاریک* *uch chéïrek* (three quarters of an hour).

122. When ■ whole number and a fraction (excepting half) are used together, the conjunction *و* (and) or the preposition *ایله* *ilé* (with) is put between them. Example, *ایکی و بر سبع* *iki vé bir sub* (two and ■ seventh), or *ایکی ایله بر سبع* *iki ilé bir sub* (two and ■ seventh); *درت و بر ربع* *deurt vé bir rub* (four and ■ fourth), or *درت ایله بر ربع* *deurt ilé bir rub*.

123. In the above case, if the fraction be expressed by Turkish numbers, followed by *لک* or *نک* is introduced after *و* or *ایله*. Example, *التي ایله* *altı ilé birin yédidé uchu* (six and three-sevenths).

Distributive Numerals.

124. Distributive numerals ■■ formed by adding *ر* *ér* to the cardinal numbers ending in a consonant and *شر* *shér* or *شور* *shur* to those ending in a

yowel. Example, *برر birér* (one a-piece), *ایکیشر ikishér* (two a-piece), *التيشتر altishér* (six a-piece), *یديشر yédishér* (seven a-piece), *يکرميشتر yirmishér* (twenty a-piece).

125. *درت* makes *دردر deurdér*, changing the *ت* into a *د*. Example, *دردر deurdér* (four a-piece), *اوتوز دردر otouz deurdér* (thirty-four a-piece).

126. When there are hundreds or thousands in the number the *ر* or the *شر* is put after the numeral expressing the number of hundreds or thousands and nothing is put after *يوز* or *بيک*. Example, *بشر يوز beshér yuz* (five hundred a-piece), *بيک ايکيشر يوز bin ikishér yuz* (one thousand two hundred a-piece), *بشر بيک besher bin* (five thousand a-piece). The *ر* is never added to *يوز* except when it expresses ■ hundred alone. Example, *يوزر yuzér* (a hundred a-piece).

127. In numbers composed of hundreds and smaller quantities *ر* or *شر* is added to the word stating the number of hundreds and also at the end of the whole number. Example, *دردر يوز الی التيشتر deurdér yuz elli altishér* (four hundred and fifty-six a-piece).

128. When there are thousands, hundreds, and other numbers, *ر* or *شر* is added to the word stating the number of thousands and to the other two. Example, *بشر بيک التيشتر يوز الی الی برر bésher bin âkîshér yuz elli birér* (five thousand six hundred and fifty-one ■ piece).

129. One by one, two by two, &c., are expressed by *برر birér birér*, *ایکيشر ikishér ikishér*, and so forth.

EXERCISE III.

Three horses (*ات at*), five sheep (*قويون koyoun*), and seven cows (*اینک inek*). How many chapters are (*در dir*) there (*وار var*) in this (*بو bou*) book? Forty chapters. Read (*اوقو okou*) the second. What is the day of the month? The 2nd. What do you sell (*صاتارسنيز sdtarseniz*) this at? Five piastres (*غروشن ghroûsh*). Ten thousand five hundred and sixty-four men. Five head of sheep. Thirteen villages (*کوی keui*). Two pearls (*اینجو inji*). Two hundred and fifty-four ships (*کمی ghémi*). The third class (*صنف sinif*). The second day (*کونی ghiu*). The thousand and one nights. The fourth regiment (*آلی alay**). Two-

■ N.B.—Always pronounce *ay* as *ai* in French.

and-a-half piastres. Five pounds (ليرا *lira*) and a-half. Three-quarters of ■ hour. Five-sixths. Eleven-twentieths. Two-thirds. Give (ویر *ver*) them (انلره *onlara*) four apples a-piece. Those men received fifty pounds a-piece. Half ■ hour. The year (سنه *sené*) one thousand eight hundred and seventy-nine. The best scholar (شاگرد *shagird*) will get (اله جق *alajak*) twenty pounds. ■ waited (بکلام *beklédim*) ■ hour and a-half.

CHAPTER IV.

PRONOUNS.

Personal Pronouns.

130. The personal pronouns are as follows :—

Singular.			Plural.		
بن	<i>ben</i>	I	بز	<i>biz</i> (or <i>bizler</i>)	We
سن	<i>sen</i>	Thou	سز	<i>siz</i>	You
او	<i>o</i>	He	انلر	<i>onlar</i>	They

They are thus declined :—

First Person.

Nom.	بن <i>ben</i> , I	بز <i>biz</i> (or <i>bizler</i>), ■
Gen.	بنم <i>benim</i> , of me	بزم <i>bizim</i> , of ■
Dat.	بکا <i>bana</i> , to me	بزه <i>bizé</i> , to ■
Acc.	بنی <i>béni</i> , me	بزی <i>bizi</i> , ■
Abl.	بندن <i>benden</i> , from ■	بزدن <i>bizden</i> , from ■

Second Person.

Nom.	سن <i>sen</i> , thou	سز <i>siz</i> (or <i>sizler</i>), you
Gen.	سنت <i>senin</i> , of thee	سزک <i>sizin</i> , of you
Dat.	سنا <i>sana</i> , to thee	سزه <i>sizé</i> , to you
Acc.	سنی <i>seni</i> , thee	سزی <i>sizi</i> , you
Abl.	سندن <i>senden</i> , from thee	سزدن <i>sizden</i> , from you

Third Person.

Singular.

Nom.	او <i>o</i> , he, she, it
Gen.	آنک <i>onoun</i> ,* of him, of her, of it
Dat.	آنا <i>ana</i> , to him, to her, to it
Acc.	انی <i>onou</i> ,* him, her, it
Abl.	آندن <i>ondan</i> ,* from him, from her, from it

Plural.

آنلر <i>onlar</i> , they
آنلرک <i>onların</i> , of them
آنلره <i>onlara</i> , to them
آنلری <i>onları</i> , them
آنلردن <i>onlardan</i> , from them.

131. Instead of *biz* (we) and *siz* (you), *bizler* and *sizler* sometimes used. They are even so used, out of politeness, instead of *ben* and *sen*.

132. The genitive of the above pronouns is sometimes used pleonastically before nouns with possessive pronouns. Example, *benim kitabım* (my book, literally, of me my book), *sizin eviniz* (your house, literally, of you your house).

کندی *kendi*, self.

133. Self is expressed by *kendou*, or *kendi*. It is sometimes accompanied by the possessive pronouns. Example:—

Singular.

کندیم <i>kendim</i> , myself
کندک <i>kendin</i> , thyself
کندی or کندیسی <i>kendi</i> or <i>kendissi</i> , him- self, herself, itself

Plural.

کندویمز <i>kendimiz</i> , ourselves
کندوکر <i>kendiniz</i> , yourselves
کندولر or کندولری <i>kendiler</i> or <i>kendileri</i> , themselves.

134. But *kendou* alone can be used, without distinction of gender, for all persons of the singular and plural, when there can be no doubt to the person it represents. Example, *kendou ghelerim* (I will come myself), *kendou yapdık* (we did it ourselves).

135. *kendou* is also used to express the English word "own." Example, *kendou (or kendi) kitabım* (my own book), *kendou anam* (my own mother), *kendou memléketiniz* (your own country).

* *آنک* and *آنلر* are also sometimes pronounced *ânın*, *ârı*, *ândan*, and *âları*.

The Demonstrative Pronouns.

136. The Turkish demonstrative pronouns **بو** *bou*, **شو** *shou* (this), and **او** or **اول** *ol* (that). They are thus declined :—

بو *bou*, this.

	Singular.		Plural.
Nom.	بو <i>bou</i> , this		بونلر <i>bounlar</i> , these
Gen.	بونك <i>bounoun</i> , of this		بونلرك <i>bounlarin</i> , of these
Dat.	بوکا <i>bouna</i> , to this		بونلره <i>bounlara</i> , to these
Acc.	بونى <i>bounou</i> , this		بونلرى <i>bounlari</i> , these
Abl.	بوندن <i>boundan</i> , from this		بونلردن <i>bounlardan</i> , from these

شو *shou*, this.

Nom.	شو <i>shou</i> , this		شونلر <i>shounlar</i> , these
Gen.	شونك <i>shounoun</i> , of this		شونلرك <i>shounlarin</i> , of these
Dat.	شوكا <i>shouna</i> , to this		شونلره <i>shounlara</i> , to these
Acc.	شونى <i>shounou</i> , this		شونلرى <i>shounlari</i> , these
Abl.	شوندن <i>shoundan</i> , from this		شونلردن <i>shounlardan</i> , from these

او *o*, or **اول** *ol*, that.

Nom.	او <i>o</i> , or اول <i>ol</i> , that		انلر <i>onlar</i> , they
Gen.	اونك <i>onoun</i> ,* of that		انلرك <i>onlarin</i> , of them
Dat.	اكا <i>ana</i> , to that		انلره <i>onlara</i> , to them
Acc.	انى <i>onou</i> , that		انلرى <i>onlari</i> , them
Abl.	اندن <i>ondan</i> , from that		انلردن <i>onlardan</i> , from them.

137. The word **اشبو** *ishbou* is sometimes used for **بو**, but only as an adjective, and it never undergoes any change.

Arabic Pronouns.

138. The Arabic pronouns **هذا** *haza* m., **هذه** *hazihi* f. (this), and **ذلك** *zaliké* (that), and the Persian **اين** *in* (this), and **آن** *an* (that), — occasionally employed in written Turkish.

In Turkish also sometimes, but generally — writing only, one meets with the Arabic personal pronoun of the third person in certain Arabic expres-

sions adopted by the Osmanlis. To properly understand written Turkish it is requisite to know them. They are as follows :—

Musculine Singular.

■ *hou* ■ *hi* (according to the rules of Arabic grammar), him, it, his, its.

Feminine Singular.

ها *ha*, her.

Dual Masculine and Feminine.

هما *huma* or *hima*, them (two).

Plural Masculine.

هم *hum* or *him*, them.

The Interrogative Pronouns.

139. The interrogative pronouns are *كم* or *كيم* *kim* (who?), *نه* *né* (what?), and *قنغی* *kanghi*, pronounced *hanghi* (which?). They are thus declined :—

Nom.	كيم <i>kim</i> , who?
Gen.	كيمين <i>kimin</i> , of whom? whose?
Dat.	كيمه <i>kimé</i> , to whom?
Acc.	کیمی <i>kimi</i> , whom?
Abl.	کيمن <i>kimden</i> , from whom?
Nom.	نه <i>né</i> , what?
Gen.	نه نك <i>nenin</i> , of what?
Dat.	نه يه <i>néyé</i> , to what?
Acc.	نه یی <i>néyi</i> , what?
Abl.	نه دن <i>néden</i> , from what?
Nom.	قنغی <i>hanghi</i> , which*
Gen.	قنغينك <i>hanghınin</i> , of which
Dat.	قنغنه <i>hanghına</i> , to which
Acc.	قنغینی <i>hanghını</i> , which
Abl.	قنغيندن <i>hanghından</i> , from which

* The strict pronunciation is *kanghi*, but *hi* is little used.

kim and قنغی hānghī as Nouns.

140. کیم, نه and قنغی are sometimes used ■ nouns, and then form their plural like nouns. In this case the *s* of نه is generally omitted in the derivatives of that word. Example, کیملر *kimler* (what men? who?), نه *né* (what?), نلر *neler* (what things?), قنغیلر *hanghilar* (which? *lesquels* in French).

141. کیم is used also sometimes to express "some." Example, کیمیز کتدی *kimimiz ghitdi* *kimimiz ghitmédi* (some of ■ went, some of us did not go).

142. The word نصل *nassl* sometimes means "what kind of?" and then may be considered as an interrogative pronoun. Example, نصل آدم در *nassl âdâm dır* (what sort of a man is he?), نصل کتاب در *bou nassl kitâb dır* (what sort of a book is this?). نصل *nassl* in this sense corresponds to the German *was für?*

The Pronominal Affixes. -

143. Pronominal affixes are peculiar to Turkish and cognate languages, and are used instead of our possessive pronouns. They consist of syllables added to the end of nouns, have the value of pronouns, and cannot stand alone. These affixes are either possessive or relative.

The Possessive Affixes.

144. The possessive affixes correspond to our possessive pronouns.

م <i>m</i> or <i>im</i> ,* ■ or <i>oum</i> *	my,	as	بابام <i>bâbâm</i> , my father
ن <i>n</i> or <i>in</i> , ■ or <i>oun</i>	thy,	„	اون <i>evin</i> , thy house
ی <i>i</i> or <i>u</i> , <i>ou</i>	his, hers, or its	{	قلمی <i>kalemi</i> , his, hers, or its pen
سی <i>si</i> or <i>su</i> , <i>sou</i> (after a vowel)			اناسی <i>anassı</i> , his, hers, or its mother
میز <i>miz</i> , <i>mouz</i> , or <i>imiz</i> or <i>oumouz</i> our,	■		مرکبیمز <i>murekkebimiz</i> , our ink
نیز <i>niz</i> , <i>nouz</i> , or <i>iniz</i> or <i>ounouz</i> your,	„		اونیز <i>eviniz</i> , your house
لری <i>leri</i> or <i>lari</i> ,	their,	„	اتلاری <i>atları</i> , their horse.

*** Euphonic Pronunciation of the Possessive Affixes.**

The possessive affixes are pronounced *im*, *in*, *i*, *imiz*, *iniz*, *leri*, if the word to which they are added end in a consonant, as *evimiz* (our house), *eviniz* (your house), *evi* (his, her, its house); and, consequently, *میز* ■ *د* *کر* are some-

Declension of a Noun with a Pronominal Affix.

145. A noun with one of the pronominal affixes is declinable as follows:—

Singular.	Plural.
Nom. کتابم <i>kitâbım</i> , my book Gen. کتابمک <i>kitâbımın</i> , of my book Dat. کتابمه <i>kitâbıma</i> , to my book Acc. کتابمی <i>kitâbımı</i> , my book Abl. کتابمدن <i>kitâbımdan</i> , from my book	کتابلرم <i>kitâblarım</i> , my books کتابلرمک <i>kitâblarımın</i> , of my books کتابلرمه <i>kitâblarıma</i> , to my books کتابلرمی <i>kitâblarımı</i> , my books کتابلرمدن <i>kitâblarımdan</i> , from my books
Nom. اغاجی <i>aghâjî</i> , his or her tree Gen. اغاجنک <i>aghâjînin</i> , of his or her tree Dat. اغاجنه <i>aghâjîna</i> , to his or her tree Acc. اغاجنی <i>aghâjîni</i> , his or her tree Abl. اغاجندن <i>aghâjîndan</i> , from his or her tree	اغاجلر <i>aghâjları</i> , his or her trees اغاجلرنک <i>aghâjlarınin</i> , of his or her trees اغاجلرینه <i>aghâjlarına</i> , to his or her trees اغاجلرینی <i>aghâjlarını</i> , his or her trees اغاجلریندن <i>aghâjlarından</i> , from his or her trees.

times written *ایکر* and *یمز*, as *پدریمز* *péderimiz* (our father), *پدریکز* *péderiniz* (your father). But, if the preceding predominant vowel in the word be *ou* or *o*, although written the same, they are pronounced *oum*, *oun*, *ou*, *oumouz*, *ounouz*, *lari* respectively, *دوستم* *dosstoum* (my friend), *دوستکر* *dosstounouz* (your friend). If the word to which they are appended end in a vowel, they have then only the value of the letters *m*, *n*, *si*, *miz*, *niz*, *leri*, as *قوزوم* *kouzoum* (my lamb), *قوزوک* *kouzoun* (thy lamb), *قوزوسی* *kouzousou* (his, her lamb); *کدسی* *kéâssi* (his, her, cat), &c. Remark also that *سی* is pronounced *sou*, *مز* *mouz*, *کر* *nouz*, if the predominant vowel be *ou* or *o*. On the same principle of euphony, if the predominant vowel in the word be *eu* or *u*, the vowel of the possessive affixes is pronounced *■* to agree with it, *کوزک* *gheuzun* (thy eye), *کوزی* *gheuzu* (his eye); *یوزک* *yuzun* (thy face), *یوزی* *yuzu* (his face). See page 11 "Laws of Euphony in Pronouncing Turkish."

When the word to which the possessive affixes are attached terminates in *ای* or *وی* it must be borne in mind that the *ی* is in that case not a vowel but a consonant, corresponding to English *y*. Hence *بوی* *boi* or *boy*, makes *بویم* *boyım* (my stature), *بویک* *boyin* (thy stature), *بویی* *boyi* (his, her, stature), &c.; *پای* *pai* or *pay*, makes *پایم* *payım* (my share), *پایک* *payın* (thy share), *پایی* *payi* (his, her, share), &c.

146. After the affixes of the third person, the post-positions *ی* and *نه* become *نی* and *نہ*, and *ن* is inserted in the ablative.* Example:—

Singular.	Plural.
Nom. <i>اناسی</i> <i>anassi</i> , his ■ her mother	انالاری <i>anaları</i> , their mother
Gen. <i>اناسینک</i> <i>anassın</i> , of his ■ her mother	انالارینک <i>anaların</i> , of their mother
Dat. <i>اناسینه</i> <i>anassına</i> , to his or her mother	انالارینه <i>analarına</i> , to their mother
Acc. <i>اناسینی</i> <i>anassını</i> , his or her mother	انالارینی <i>analarını</i> , their mother
Abl. <i>اناسیندن</i> <i>anassından</i> , from his or her mother	انالاریندن <i>analarından</i> , from their mother
Nom. <i>کمیسی</i> <i>ghémissi</i> , his or her ship	کمیلری <i>ghémileri</i> , their ship
Gen. <i>کمی سینک</i> <i>ghémisin</i> , of his or her ship	کمیلرینک <i>ghémilerin</i> , of their ship
Dat. <i>کمی سینہ</i> <i>ghémisiné</i> , to his or her ship	کمیلرینہ <i>ghémileriné</i> , to their ship
Acc. <i>کمی سینینی</i> <i>ghémisiné</i> , his or her ship	کمیلرینینی <i>ghémilerini</i> , their ship
Abl. <i>کمی سیندن</i> <i>ghémisinden</i> , from his or her ship	کمیلریندن <i>ghémilerinden</i> , from their ship.

* In the same way, for euphony's sake, if *ده* *dé* or *دا* (*in*) be added to a word with the affixes of the third person, that particle must be preceded by a *ن*; as, *اونده* *evindé* (in his house), *اولرنده* *evlerindé* (in their house); *کتابنده* *kitâbında* (in his book), *کتابلرنده* *kitâblarında* (in their book). For such cases the letter *ی*, indicating his, hers, its, is generally left out, but the sound of *i* is always preserved. The *ی* also can be omitted in the ablative of a noun followed by the possessive affixes of the third person, as *کتابندن* *kitâbından* (from his book), *کتابلرندن* *kitâblarından* (from their books).

Most words of Turkish origin ending in *ق* change that letter into *غ* before the pronominal affixes. Example, *چوچق* *chojouk* (child), *چوچغم* *chojoughoum* (my child), *چوچغک* *chojoughoun* (thy child), *چوچغنی* *chojoughou* (his or her child), *چوچغوموز* *chojoughoumouz* (our child), *چوچغکز* *chojoughounouz* (your child); *بالق* *bâlik* (a fish), *بالغم* *bâlighim* (my fish), *بالغنی* *bâlighi* (his or her fish). But the *ق* remains unchanged before *لری* as *چوچقلری* *chojouklari* (their child), *بالقلری* *bâlik-lari* (their fish). In the same way, if the word end with a *ک*, that letter is

147. When the word *سو* *sou* (water) takes any of the possessive affixes a *ی* is put between it and the affix, except in the third person plural. Example:—

صویم *souyoum*, my water
صویک *souyoun*, thy water
صوی *souyou*, his or her water

صویمز *souyoumouz*, our water
صویکز *souyounouz*, your water
صولری *soulari*, their water.

148. When any ambiguity is possible the genitive of the personal pronoun is used as well as the possessive affix. For example, *اولری* *evleri* might be understood either as his houses or their house. To make the meaning quite clear, if the idea to be conveyed be “his houses,” *آنک* *ân* should be added, and the phrase would then run *آنک اولری* *ânın evleri*, about which no mistake is possible.

The Relative Pronominal Affix *کی* *ki*.

149. The relative pronominal affix is *کی* *ki* (*that of, that which, which*), corresponding to *celui de, celle de*, in French, which sometimes partakes of the nature of an adjective and sometimes of a noun. It is used for all genders. It is attached to nouns and pronouns in two ways:—

1st. By being placed after the genitive form of the noun or pronoun. Thus:—*آدمکی* *âdâmîki* (that of the man, or the man's, or what belongs to the man), *قارنداشکی* *karndashîki* (that of the brother, or the brother's, or what belongs to the brother). Example, *کتابم ایو در لکن خواجهنکی* *kitâbım iyi dir lakin khojanîki daha iyi dir* (my book is good, but that of the professor, or the professor's, is better). The separate possessive pronouns are accordingly formed by the aid of this particle. Thus, *بنمکی* *benimki* is (mine), *سنکی* *senîki* (thine), *آنکی* *ânîki* (his, hers, its), *بزمکی* *bizimki* (ours), *سزکی* *sizîki* (yours), *آنلرکی* *anlêrîki* (theirs). Example, *کتابم ایو در لکن سزکی اسکي در* *kitâbım iyi dir lakin sizîki esski dir* (my book

pronounced like *g* or *y* instead of *k*, and if it end in *ت* that letter is changed into *د* before the affixes; as *گورک* *ghevrek* (biscuit), *گورکم* *ghevréyim* (my biscuit), *گورکمز* *ghevréyimiz* (our biscuit); *گوملک* *ghieumlek* (shirt), *گوملکم* *ghieumléyim* (my shirt), *گوملکک* *ghieumléyin* (thy shirt), *گوملکی* *ghieumléyi* (his shirt). The words *یوک* *yuk* (a load), *کوک* *keuk* (a root), and *کورک* *kieurk* (a fur) are exceptions to this rule. Hence, *کورکم* *kieurkum* (my fur), *یوکی* *yuku* (his load).

is good, but yours is old); سزك الماکز طاتلو در لکن بنمکی اکشی در *sizin elmaniz* — *tâtli dîr lakin benimki ekshi dir* (your apple is sweet, but mine is sour).

2nd. By being placed after the preposition ده *dé* (in). Thus, افندیده کی *efendidéki* (that of the gentleman, the gentleman's, that which the gentleman has), صندوقده کی *sândikdéki* (that which is in the box), بنده کی *bendéki* (that which is in me, or in my possession).

150. This pronoun is declined like a substantive, when it is used such. Example:—

	Singular.	Plural.
Nom.	بنمکی <i>benimki</i> , mine	بنمکیلر <i>benimkiler</i> , mine (the things I possess)
Gen.	بنمکنک <i>benimkinin</i> , of mine	بنمکیلرک <i>benimkilerin</i> , of mine (of the things I possess)
Dat.	بنمکنه <i>benimkiné</i> , to mine	بنمکیلره <i>benimkileré</i> , to mine (to the things I possess)
Acc.	بنمکینی <i>benimkini</i> , mine	بنمکیلری <i>benimkileri</i> , mine (the things I possess)
Abl.	بنمکندن <i>benimkinden</i> , from mine.	بنمکیلردن <i>benimkilerden</i> , from mine (from the things I possess).

151. The pronoun is used in combination with a noun without any preposition to form certain adverbial expressions. Example, بو کونکی *bou ghiunki* (that of day, to-day's), دونکی *dounki* (yesterday's, that of yesterday), صباحکی *sabahki* (that of the morning, or the morning's), بو غزته کونکی *bou ghiunki ghazéta* (to-day's newspaper), دونکی حوادث *dounki hawadiss* (yesterday's news).

152. کی *ki* and کیلر *kiler* never vary in their pronunciation for the sake of euphony.

EXERCISE IV.

Who is your friend (دوست *dost*)? Whom did you (گوردن *gheurdunuz*) see? My father and brother are ill (کیفسز *kéifsiz*). What is your name (اسم *issm*)? This is my own house. Whose house is that? It is my brother's. These flowers are all pretty. Which of them do you prefer (ایدرسکز *terjih edérsiniz*)? Give me your knife (بیچاق *bichák*) and take (آل *ál*) mine. My knife is sharper (کسکین *kesskin*) than yours. What is the name of your ship? What do you (ایسترسکز *issteriniz*) want? He wrote (یازدی *yázdı*) a letter (مکتوب *mektouô*).

- to his mother (انا *ana*). What sort of ■ ■ ■ is the Professor? He is more learned (معلوماتلو *maloumatli*) than I. You ■ ■ ■ taller than he. Have you read to-day's newspaper? Do you know what is in the box? Do you know the name of this? What is that? Who is that lady (خانم *hanim*)?

The Relative Pronoun.

153. In one sense there is no relative pronoun in the original Turkish equivalent to who, which, or that. In English such relatives are always accompanied by a verb, and in Turkish the active or passive participle of the verb expresses both the relative and the verb. This is one of the most curious peculiarities of the Turkish language, and one which foreigners find great difficulty in mastering. Thus, the man who writes is expressed by آدم یازان *yazan âdâm*, literally, the writing man; the man you saw, کوردیکیز آدم *ghieurdunuz âdâm*, literally, the your having seen man, &c. Still, in vulgar Turkish, the Persian relative pronoun که *ki* (who, which, that) is often used, and the above sentences would be rendered thus, آدم که یازار *âdâm ki yazar* (the man who writes), آدم که انی کوردیز *âdâm ki ani ghieurdunuz* (the man whom you saw, literally, the man who (him) you saw). This way of speaking or writing, although understood, is extremely inelegant, and quite contrary to the spirit of the Turkish language. To express the dative, genitive, accusative, and ablative, those cases of the pronoun اول are added, and hence که may be said to be declinable as follows:—

که *ki*, who, which, that.

Singular.	Plural.
Nom. که <i>ki</i> , who, which, that	که <i>ki</i> , who, which, that
Gen. که انک <i>ki onoun</i> , of whom, of which, whose	که انلرک <i>ki onlarin</i> , whose, of whom, of which
Dat. که اکا <i>ki ana</i> , to whom, to which	که انلره <i>ki anlara</i> , to whom, to which
Acc. که انی <i>ki onou</i> , whom, which, that	که انلری <i>ki anlari</i> , who, which, that
Abl. که اندن <i>ki ondan</i> , from whom, from which	که انلردن <i>ki anlardan</i> , from whom, from which

CHAPTER V.

THE VERB.

154. In Turkish the verbs are of two kinds, simple and compound. When simple they are of Turkish origin, when compound they consist of some Arabic or Persian word and one of the auxiliaries *ایتمک etmek*, *ایلمک éilémek*, or *قیلمق kılmak* (all meaning “to do” or “make”), or *اولمق olmak* (to be, or to become).

The Turkish Infinitive.

155. The simple Turkish infinitives always end either in *مک mek* or *مق mak*, as *اوقومق okoumak* (to read), *کلمک ghelmek* (to come), *سومک sevmek* (to love), &c. If you remove this termination *مک* or *مق*, you have the root of the verb, which is also the second person singular of the imperative. Example, *یازمق yazmak* (to write), *یاز yaz* (write thou); *یوزمک yuzmek* (to swim), *یوز yuz* (swim thou); *کلمک ghelmek* (to come), *کل ghel* (come thou); *سومک sevmek* (to love), *سو sev* (love thou).

156. By adding to the root of the verb the termination *مکلیک meklik* or *مقلیق maklik*, or *مه me*, two other substantive infinitives or verbal nouns are obtained. Example:—

سومک sevmek, to love.
سومکلیک sevmeklik, to love, loving or the action of loving.
سومه sevmé, to love, loving or the action of loving.

157. By putting *م me* or *ما ma* between the root of the verb and the termination the negative form of the verb is obtained. Example, *کلمک ghelmek* (to come), *کلممک ghelmémek* (not to come); *سومک sevmek* (to love), *سوممک sevmémek* (not to love); *یازمق yazmak* (to write), *یازمامق yazmamak* (not to write).

158. The infinitive forms given above (see 156) can all be declined like substantives when used as such, but they have no plural, and the first form ending in *مک* or *مق* has — genitive.

First Form.

Nom.	sevmek, to love, loving
Gen.	Wanting
Dat.	sevméyé, to love, to loving
Acc.	sevméyi, to love, loving
Nom.	yazmak, to write
Gen.	Wanting
Dat.	yazmagha, to write, to writing
Acc.	yazmaghı, to write, writing

Second Form.

Nom.	sevmeklik, to love, loving, or the action of loving
Gen.	sevmekliyin, of loving, &c.
Dat.	sevmekliyé, to loving
Acc.	sevmekliyi, loving
Nom.	yapmaklık, to do, doing, or the action of doing
Gen.	yapmaklıghın, of doing, &c.
Dat.	yapmaklıgha, to doing
Acc.	yapmaklıghı, doing

Third Form.

Nom.	ghelmé, to come, coming, or the action of coming
Gen.	ghelménin, of coming
Dat.	ghelméyé, to coming
Acc.	ghelméyi, coming
Nom.	yazma, to write, writing, or the action of writing
Gen.	yazmanın, of writing
Dat.	yazmaya, to writing
Acc.	yazmayı, writing.

159. The two substantive infinitive forms or verbal nouns ending in *meklik*, *maklik*, or *mé* can take the possessive affixes after them. Example:—

1st person singular	sevmekliyim, my loving
2nd	sevmekliyin, thy loving
3rd	sevmekliyi, his, her, or its loving

1st person plural	سومکلیمیز <i>sevmekliyimiz</i> , our loving
2nd „	سومکلینیز <i>sevmekliyiniz</i> , your loving
3rd „	سومکلیکلیری <i>sevmeklikleri</i> , their loving
1st person singular	یایمقلغم <i>yapmaklıghım</i> , my doing
2nd „	یایمقلغک <i>yapmaklıghın</i> , thy doing
3rd „	یایمقلغی <i>yapmaklıghı</i> , his, her, or its doing
1st person plural	یایمقلغمیز <i>yapmaklıghımız</i> , our doing
2nd „	یایمقلغکنیز <i>yapmaklıghınız</i> , your doing
3rd „	یایمقلر <i>yapmakları</i> , their doing
1st person singular	سومام <i>sevmém</i> , my loving
2nd „	سوماک <i>sevmén</i> , thy loving
3rd „	سومسی <i>sevméssi</i> , his, her, or its loving
1st person plural	سومامیز <i>sevmémiz</i> , our loving
2nd „	سومکنیز <i>sevméniz</i> , your loving
3rd „	سوملری <i>sevméleri</i> , their loving
1st person singular	قازمام <i>kāzmam</i> , my digging
2nd „	قازماک <i>kāzman</i> , thy digging
3rd „	قازماسی <i>kāzmassı</i> , his, her, or its digging
1st person plural	قازمامیز <i>kāzmamız</i> , our digging
2nd „	قازمانیز <i>kāzmanız</i> , your digging
3rd „	قازمالری <i>kāzmaları</i> , their digging.

The Causal Form of the Verb.

160. By adding *در* or *ت* to the root of ■ verb another verb is formed of a causal nature, or if the original verb be passive it is made active. Example, *یازمق* *yazmak* (to write), *یازدیرمق* *yazdırmak* (to cause some one else to write); *بایمق* *bâkmak* (to look), *بایدیرمق* *bâkdırmak* (to cause some one to look); *سومک* *sevinmek* (to rejoice), *سوندیرمک* *sevindirmek* (to cause to rejoice). *ت* is added when the roots of the verb end with a vowel. Example, *اریمک* *erimek* (to melt), *اریتمک* *eritmek* (to cause to melt); *سویلمک* *suwéyémek* (to speak), *سویلتمک* *suwéyletmek* (to ■■■ to speak). *دیمک* *démek* (to say), *کومک* *kōmak* (to put, place), and *ییمک* *yémek* (to eat) are exceptions, ■ they make *دیدیرمک* *dédirmek*, *کودیرمق* *kodourmak*, and *ییدیرمک* *yédirmek*.

ت is also 'used when the root of the original verb ends either in ل or ر, if the root contain more than two consonants. Example, كَتُورْمَك *ghettirmek* (to bring), كَتُورْتَمَك *ghettirtmek* (to cause some one else to bring); اِيْنَجَلْمَك *injelmek* (to grow thin), اِيْنَجَلْتَمَك *injeltmek* (to cause some one to grow thin); تَرْلَمَك *térlémek* (to perspire), تَرْلَتَمَك *terletmek* (to cause to perspire).

161. There are some verbs, however, which do not follow these rules, such as—

كُچْمَك <i>gechmek</i> , to pass	كُچُرْمَك <i>gechirmek</i> , to cause to pass
بِتْمَك <i>bitmek</i> , to finish, to grow	بِتُورْمَك <i>bitirmek</i> , to finish, to cause to grow
كَاچْمَق <i>kâchmak</i> , to run away	كَاچُرْمَق <i>kâchîrmak</i> , to cause to run away
كَالْقَمَق <i>kâlkmak</i> , to get up	كَالْدِيرْمَق <i>kâldîrmak</i> , to remove
شَاشْمَق <i>shashmak</i> , to be astonished	شَاشُرْمَق <i>shashîrmak</i> , to astonish
اُوجْمَق <i>ouchmak</i> , to fly	اُوجُورْمَق <i>ouchourmak</i> , to cause to fly
يَاتْمَق <i>yatmak</i> , to lie down	يَاتُرْمَق <i>yatîrmak</i> , to cause to lie down
چِيْقْمَق <i>chîkmak</i> , to go or come out	چِيْقَارْمَق <i>chîkarmak</i> , to cause to go or come out
كُورْمَك <i>gheurmek</i> , to see	كُوسْتُرْمَك <i>ghiusstermek</i> , to show
اِيچْمَك <i>ichmek</i> , to drink	اِيچُرْمَك <i>ichirmek</i> , to cause to drink
كُوپْمَق <i>kopmak</i> , to break (v.n.)	كُوپَارْمَق <i>koparmak</i> , to break (v.a.)
اِرْتْمَق <i>artmak</i> , to increase (v.n.)	اِرْتُرْمَق <i>artîrmak</i> , to increase (v.a.)
بَاتْمَق <i>bâtmak</i> , to sink (v.n.)	بَاتُرْمَق <i>bâtîrmak</i> , to cause to sink
پِشْمَك <i>pishmek</i> , to cook (v.n.)	پِشُرْمَك <i>pishirmek</i> , to cook (v.a.)
دُوشْمَك <i>dushmek</i> , to fall	دُوشُرْمَك <i>dushurmak</i> , to cause to fall
دُوغْمَق <i>doghmak</i> , to be born	دُوغُورْمَق <i>doghourmak</i> , to give birth to
اُوكْرَنْمَك <i>eughrenmek</i> , to learn	اُوكْرَتْمَك <i>eughretmek</i> , to teach
دُويْمَق <i>douïmak</i> , to feel, to hear	دُويُورْمَق <i>douyourmak</i> , to cause to feel or hear.

162. An active verb, or a verb which has been converted into one, according to the above rule, may become doubly and even triply active or causal by adding ت to those which had taken در, and در to those which had taken ت Example:—

اُوطُورْمَق <i>ourmak</i> , to sit	سُومَك <i>sevmek</i> , to love
اُوطُورْتَمَق <i>otourmak</i> , to cause to sit	سُودُرْمَك <i>sevdirmek</i> , to cause to love
اُوطُورْتَدُرْمَق <i>otourtdourmak</i> , to cause to cause to sit	سُودُرْتَمَك <i>sevdirtmek</i> , to cause to cause to love.

Reflective and Passive Verbs.

163. A verb is made either reflective ■ passive by the addition of ن to the root. Example, اوقومق *okoumak* (to read), اوقونمق *okounmak* (to be read); ييمك *yémek* (to eat), ينمك *yénmek* (to be eaten); قومق *komak* (to place), كونمق *konmak* (to be placed); بولمق *boulmak* (to find), بولنمق *boulounmak* (to find one's self).

164. Passive verbs are formed by adding ل or ن to the root of ■ primitive verb. Example, اورمق *wourmak* (to strike), اورلمق *wouroulmak* (to be struck); سومك *sevmek* (to love), سولمك *sevilmek* (to be loved); اتمق *âtmak* (to throw), اتلمق *âtılmak* (to be thrown), &c. ن is used when the root of the primitive verb ends in a vowel or ل. Example, اوقومق *okoumak* (to read), اوقونمق *okounmak* (to be read).

165. Reciprocal verbs are made by adding ش to the root of a primitive verb. Example, سومك *sevmek* (to love), سوشمك *sevishmek* (to love one another); كورمك *gheurmek* (to see), كورشمك *gheurüşmek* (to see one another); سويلمك *suwéylmek* (to speak), سويلشمك *suwéyleshmek* (to speak to one another).

The Negative Potential Verbs.

166. Verbs expressing impossibility or incapability are formed by introducing & or ا before the م *mé* or ما ■ of negative verbs.* Example, يازمق *yazmak* (to write), يازممق *yazmamak* (not to write), يازاممق *yazamamak* (not to be able to write); كلمك *ghelmek* (to come), كلممك *ghelmémek* (not to come), كلهممك *ghelémemek* (not to be able to come). If the root of the verb end in ■ vowel sound, then يه is added to it instead of &, for the sake of euphony. Example, ترلمك *terlémek* (to perspire), ترلهيممك *terléyémemek* (not to be able to perspire).

167. If the root of the verb from which the impossible form is taken end in ت that letter becomes د in the impossible verb. Example, ايتمك *etmek* (to do), ايدممك *edémemek* (not to be able to do).

168. The derivation of Turkish verbs will be seen at a glance from the following table.

* See 157.

Table of the Derivation of Turkish Verbs.

Active	سومك	<i>sevmek</i> , to love
— Negative	سوممك	<i>sevmemek</i> , not to love
„ Impossible	سوءممك	<i>sevémemek</i> , not to be able to love
Causal	سودرمك	<i>sevdirmek</i> , to cause to love
— Negative	سودرممك	<i>sevdirmemek</i> , not to cause to love
„ Impossible	سودرءممك	<i>sevdirémemek</i> , to be unable to cause to love
Passive	سولمك	<i>seilmek</i> , to be loved
„ Negative	سولممك	<i>seilmemek</i> , not to be loved
„ Impossible	سولءممك	<i>seilémemek</i> , not to be able to be loved
Causal	سولدرمك	<i>seildirmek</i> , to cause to be loved
Reflective	سونمك	<i>sevinmek</i> (to love one's self), to be delighted
„ Negative	سونممك	<i>sevinmemek</i> , not to be delighted
„ Impossible	سونءممك	<i>sevinémemek</i> , not to be able to be delighted
Causal	سوندرمك	<i>sevindirmek</i> , to cause to be delighted
„ Negative	سوندرممك	<i>sevindirmemek</i> , not to cause to be delighted
„ Impossible	سوندرءممك	<i>sevindirémemek</i> , to be unable to cause to be delighted
Reciprocal	سوشمك	<i>sevishmek</i> , to love one another
„ Negative	سوشممك	<i>sevishmemek</i> , not to love one another
— Impossible	سوشءممك	<i>sevishémemek</i> , not to be able to love one another
Passive	سوشلمك	<i>sevishilmek</i> , to be loved mutually
„ Negative	سوشلممك	<i>sevishilmemek</i> , not to be loved mutually
„ Impossible	سوشلءممك	<i>sevishilémemek</i> , not to be able to be loved mutually
Causal	سوشدرمك	<i>sevishdirmek</i> , to cause to love mutually.

169. All these derived verbs are conjugated in the same way as the primitive verb.

How to Express “to be able” in Turkish.

170. To be able to do an action is expressed by the verb *bilmek* (to know) put after the root of any verb with ■ joined on to it. Thus:—

يوزة *yaza bilmek* (to be able to write, to know how to write); يوزة *yuzé bilmek* (to be able to swim, to know how to swim).

171. If the last letter of the root of the verb have a vowel sound *يه* is added to it instead of *s*. Example, اوقويه *okouya bilmek* (to be able to read), سويليه *suwéyléy bilmek* (to be able to speak). The negative of this formation is not used, as there is a special form to express impossibility (see 166).

172. The meaning of the negative form is, of course, in general perfectly clear, but the negative form of the causal verbs, besides its ordinary signification, sometimes expresses prohibiting or preventing the action being done. Thus سوندريمك *sevindirmemek* means not only "not to cause to rejoice," but also "to prevent some one from rejoicing."

173. All verbs are not capable of all the forms given above. The auxiliary verb ايلمك *éilémek* (to do), for example, can only make ايلمامك *éilémemek* (not to do) the negative, and ايليممك *éiléyémek* (not to be able to do) the impossible form.

The Moods of the Verb.

174. In Turkish the verb has six moods: the infinitive, the indicative, the necessitative, the optative, the conditional, and the imperative. The infinitive, the indicative, and the imperative are the same as in all languages, but the necessitative, optative, and conditional are peculiar to Turkish.

175. The necessitative states that an action *must* or *ought* to take place. Example, يازملاويم *yazmalıyım* (I must write, I ought to write, I am to write); يازملاويدم *yāzmālī yidim* (I was obliged to write, it was necessary for me to write, or I ought to have written).

176. The optative indicates wishing or desiring, and corresponds to the subjunctive in European languages. Example, ياز *yaza* (that he may write), يازايدى *yazaydi* (that he might write); كاشكه *keshké* *biléydim* (oh! that I knew!); كاشكه *keshké ghidéydi* (oh! that he would go!).

177. The conditional states the condition on which another action takes place, has taken place, or will take place. Example, كلسه ممنون اولورم *ghelsé memnoun olouroum* (if he come I shall be glad); زنكين اولسه ايدم *zenghīn olsayidim, memnoun olouf oudayim* (if I were rich I would be glad).

Conjugation of ■ Turkish Verb.

178. All Turkish verbs are conjugated in the ■■■ way, there being no irregular verbs, except the defective verb "to be;" but there are certain modifications required by the laws of euphony which hold good in the inflexions of verbs as in other things. We subjoin the verb **اچمق** *achmak* ■ ■ model of the conjugation of all verbs :—

Infinitive Mood.

اچمق *achmak* (to open).

Indicative Mood.

Present Tense.

Singular.	Plural.
اچيورم <i>achiyorım</i> ,* I am opening†	اچيوروز <i>achiyorız</i> ,* we are opening
اچيورسن <i>achyorsın</i> ,* thou art opening	اچيورسينز <i>achyorsınız</i> ,* you are opening
اچيور <i>achiyor</i> , he, she, or it is opening	اچيورلر <i>achiyorlar</i> , they are opening

Imperfect.

اچيور ايدم <i>achiyor idim</i> ,‡ I was opening	اچيور ايدك <i>achiyor idik</i> , we were opening
اچيور ايدك <i>achiyor idin</i> , thou wast opening	اچيور ايدكز <i>achiyor idiniz</i> , you were opening
اچيور ايدى <i>achiyor idi</i> , he, she, or it was opening	اچيور ايديلر <i>achiyor idiler</i> , they were opening

Aorist.

اچارم <i>acharım</i> , I open (habitually), I shall open	اچاروز <i>acharız</i> , we open, or will open
اچارسن <i>acharsın</i> , thou openest, thou wilt open	اچارسينز <i>acharsınız</i> , you open, or will open
اچار <i>achar</i> , he, she, or it opens, or will open	اچارلر <i>acharlar</i> , they open, or will open

* Also pronounced *achiyoroum*, *achyorsoun*, *achiyorouz*, *achyorsounouz*.

† Or I open, thou openest, &c. (but not habitually).

‡ Or **اچيوردم** *achiyordim*, **اچيورديك** *achiyordin*, **اچيوردي** *achiyordi*, &c.

Past Habitual.

Singular.	Plural.
اچار ایدم <i>achar-idim</i> , * I used to open, or I would open, or would have opened	اچار ایدک <i>achar-idik</i> , we used to open, or would open, or would have opened
اچار ایدک <i>achar-idin</i> , thou usedst to open, or would open, or would have opened	اچار ایدکز <i>achar-idiniz</i> , you used to open, or would open, or would have opened
اچار ایدی <i>achar-idi</i> , he used to open, or would open, or would have opened	اچارلر ایدی <i>acharlar-idi</i> , they used to open, or would open, or would have opened

Perfect.

اچدم <i>achdım</i> , I opened, did open, or have opened†	اچدک <i>achdik</i> , we opened, did open, or have opened
اچدک <i>achdın</i> , thou openedst, did open, or hast opened	اچدکز <i>achdiniz</i> , you opened, did open, or have opened
اچدی <i>achdi</i> , he, she, or it opened, did open, or has opened	اچدیلر <i>achdılar</i> , they opened, did open, or have opened

* Or اچاردم *achardım*, اچاردک *achardın*, اچاردی *achardi*, &c.

† "I have opened, thou hast opened," &c., are generally considered to correspond to another form which we give below; but this form can only be used correctly when there is doubt or uncertainty, and when the speaker means to state that he believes what he says, but cannot vouch for it.

اچمشم <i>achmishim</i> , I have opened	اچمشر <i>achmishiz</i> , we have opened
اچمشن <i>achmishsin</i> , thou hast opened	اچمشنر <i>achmishsiniz</i> , you have opened
اچمش <i>achmish</i> , } he, she, or it or اچمشدر <i>achmishdir</i> , } has opened	اچمشلر <i>achmishlar</i> , they have opened.

Hence کلمش *ghelmish* should not be translated "He has come," but "He has come, I believe," &c. گتمش *ghitmish* means not "He has gone," but "I think he has gone, but I cannot vouch for it," and forth. In fact, the syllable مش *mish* or ایمش *imish*, added to any tense or person of the indicative or necessitative moods, makes the statements doubtful, the speaker intending to convey the idea that what he asserts is only hearsay. Example, اچه جقمش *achajakmish* (he will open, it is said), اچملولر مشی *acmalılar imish* (they ought to open, it is said).

*Pluperfect.**Singular.*

اچدیدم *achdidim*, I had opened*
 اچدیدك *achdidin*, thou hadst opened
 اچدیدى *achdidi*, he, she, or it had opened

Plural.

اچدیدك *achdidik*, we had opened
 اچدیدنیز *achdidiniz*, you had opened
 اچدیدیلر *achdidilar*, they had opened

or,

اچدم ایدی *achdım idi*, I had opened
 اچدك ایدی *achdın idi*, thou hadst opened
 اچدی ایدی *achdı idi*, they had opened

اچدق ایدی *achdık idi*, we had opened
 اچدنیز ایدی *achdınız idi*, you had opened
 اچدیلر ایدی *achdılar idi*, they had opened

Future.

اچه جقم *achajaghtım*, I shall or will open
 اچه جقسن *achajaksın*, thou shalt or wilt open
 اچه جق *achajak*, he, she, or it shall or will open

اچه جقز *achajaghtız*, we shall or will open
 اچه جقسنیز *achajaksınız*, you shall or will open
 اچه جقلر *achajaklar*, they shall or will open

Past Future.

اچه جق ایدم *achajak idim*, I was about to open
 اچه جق ایدك *achajak idin*, thou wast about to open
 اچه جق ایدی *achajak idi*, he, she or it was about to open

اچه جق ایدك *achajak idik*, we were about to open
 اچه جق ایدنیز *achajak idiniz*, you were about to open
 اچه جقلر ایدی *achajakler idi*, they were about to open

■ The pluperfect is also expressed sometimes ■ follows:—

اچمیش ایدم *achmiş idim*, I had opened
 اچمیش ایدك *achmiş idin*, thou hadst opened
 اچمیش ایدی *achmiş idi*, he, she, or it had opened

اچمیش ایدك *achmiş idik*, we had opened
 اچمیش ایدنیز *achmiş idiniz*, you had opened
 اچمیش ایدیلر *achmiş idiler*, they had opened

Necessitative Mood.

Aorist.

Singular.

اچملویم *achmalıyım*, I must open, or
ought to open, or am to
open

اچملو سن *achmalısın*, thou must open,
or ought to open, or art
to open

اچملو *achmalı*, he, she, or it must
open, or ought to open, or
is to open

Plural.

اچملوایز *achmalıyız*, we must open,
or ought to open, or are to
open

اچملو سکر *achmalısnız*, you must open,
or ought to open, or are to
open

اچملولر *achmalılar*, they must open,
or ought to open, or are to
open

Past.

اچملوایدیم *achmalıyıldım*, I ought to
have opened; it was ne-
cessary that I opened

اچملوایدک *achmalıyıldın*, thou ought
to have opened; it was
necessary that thou
openedst

اچملوایدی *achmalıyıldı*, he ought to
have opened; it was ne-
cessary that he opened

اچملوایدک *achmalıyıldık*, we ought to
have opened; it — ne-
cessary that we opened

اچملوایدکر *achmalıyıldınız*, you ought
to have opened; it —
necessary that you
opened.

اچملولرایدی *achmalılarıdı*, they ought
to have opened; it
was necessary that they
opened

Optative Mood.*

Present.

اچیم *achayım*, that I may open
اچ سن *acha sın*, that thou mayest open
اچ *acha*, that he, she, or it may
open

اچایز *achayız*,† that we may open
اچ سنر *acha snız*, that you may open
اچلر *achalar*, that they may open

■ Used frequently also instead of the imperative; thus, اچ سن *acha sın* means often "open" (thou), as well as "that thou mayest open."

† Or اچالم *achalım*.

*Past.**Singular.*

اچە ایدم *achaydım*, that I had opened,
or might open

اچە ایدک *achaydın*, that thou hadst
opened, or might open

اچە ایدی *achaydı*, that he, she, or it
had opened, or might open

Plural.

اچە ایدک *achaydık*, that we had opened,
or might open

اچە ایدکز *achaydınız*, that you had
opened, or might open

اچە ایدیلر *achaydılar*, that they had
opened, or might open

Conditional Mood.*Aorist.*

اچسام *achsam*, if I open
اچسان *achsın*, if thou openest
اچسا *achsa*, if he, she, or it open

اچساک *achsak*, if we open
اچسانیز *achsınız*, if you open
اچسالار *achsalar*, if they open

Past.

اچسیدم *achsaydım*, if I opened, or
had opened

اچسیدک *achsaydın*, if thou openedst, or
hadst opened

اچسیدی *achsaydı*, if he, she, or it
opened, or had opened

اچسیدک *achsaydık*, if we opened, or
had opened

اچسیدکز *achsaydınız*, if you opened,
or had opened

اچسیدیلر *achsaydılar*, if they opened,
or had opened

Imperative Mood.

اچ *ach*, or اچک *achın*, open thou
اچسون *achsın*, let him, her, or it open

اچالم *achalım*, let us open
اچکز *achınız*, open you
اچسونلر *achsınlar*, let them open

Participles.**ACTIVE.***Present.*

اچان *achen*, * opening, who — which opens, opened, or will open.

* Used both — an adjective and — noun.

Aorist.

اچار *achar*, opening, who or which opens habitually, or will open.

Past.

اچمش *achmish*, who or which has opened.

Perfect.

اچدق *achdik*, who or which has opened.

Future.

اچه جق *achajak*, who or which will open.

PASSIVE.

Aorist.

اچدق *achdik*, who or which is or has been opened.

Future.

اچه جق *achajak*, who or which will be opened.

Verbal Nouns.

اچمه *achma*, opening, the act of opening

اچدق *achdik*, the act of having opened

اچه جق *achajak*, the act of being about to open

Gerunds.

اچوب *achip*, opening, having opened

اچه رق *acharak*, opening, continuing to open

اچاچق *achijak*, } as soon as opening, or on opening

اچاچه *achinjé*, }

اچه اچه *acha acha*, by opening and opening, or repeatedly opening

اچمغین *achmaghin*, by reason of opening

اچه لو *achali*, since opening.

Remarks on the Formation of the Tenses and their Value.

170. The characteristic sign of *present of the indicative* is the syllable یور, which, added to the root of the verb, makes the third person singular of this tense. By simply adding سکر اینز سن م and لر to this the other persons are obtained. If the root of the verb end in ت it generally changes into د.

Example, *ghitmek* (to go), *ghidiyor* (he goes); *yérâtmak* (to create), *yérâdiyor* (he creates). This tense is often called by English grammarians the present progressive or second present tense. It indicates that the action is going on at the present moment, while one is speaking; whereas the aorist of the indicative indicates that the action is going on but is not over, and is habitual. Hence the aorist of the indicative has often been regarded as the present tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future. Thus, *yazıyorım* means "I write at the present moment, I am writing"; whereas *yazarım* means, "I write in general as a habit," or it conveys a promise, and then corresponds to, "I will write."

180. The characteristic sign of the *aorist of the indicative* is the letter *ر* added to the root of the verb, which forms the third person singular. The other persons are then formed by simply adding *س* *م* *ن* and *لر*. The vowel sound between the *ر* and the root of the verb varies, being either *a*, *â*, *é*, *ou*, *eu*, *u*, *i* or *î*, and can only be learnt by practice or from a good dictionary, such as Redhouse's, which gives the aorist of each verb with the infinitive. Example, *ghelmek* (to come), *ghelir* (he comes), *ghelirim* (I come), *kırmak* (to break), *kırar* (he breaks), *kırsınız* (you break); *bilmek* (to know), *bilir* (he knows), *bilirim* (I know); *vermek* (to give), *verir* (he gives), *verirsiniz* (you give). If the root of this verb end in *ت*, that letter generally becomes *د* in the aorist. Example, *ghitmek* (to go), *ghidér* (he goes), *ghidérim* (I go), *ghidérsiniz* (you go).

181. The *imperfect of the indicative* indicates that an action had taken place, but was not finished at a given moment. It is formed by adding *دی* or *اید* in the singular, and *دیر* or *یدیر* in the plural, to the third person singular of the present tense. Example, *yâziyoridi* (he was writing—then, at that particular time), *ghidiyoridik* (we were going).

182. The *past habitual* corresponds to the *imparfait* and *conditionnel* tenses in French. It indicates that one was in the habit of doing an action formerly, or that one would do it on condition of something else happening. Thus, *ghelir edim* signifies either, "I used to come," or, "I would come" (if something else happened). *زنگین اوگسه ایدم پک مەزەن ۋولور ایدم*

zenghin olşaydim pek memnoun olour oudoum* (if I were rich I would be very glad).

183. The *perfect of the indicative* indicates that an action has taken place either a long time ago or quite lately. Hence it not only corresponds to our past tense in English, but to our compound tense formed with the past participle and the auxiliary verb "have." For example, کلدی *gheldi* not only means "he came," but also "he has come"; کزدی *ghézdî*, "he walked," and "he has walked." It may also sometimes be translated by our past formed with *did*. Example, یازدیمی *yazdimi* (did he write?), یازدی *yazdi* (he did write). This tense is formed by appending دك دم *dk dm* to the root of the verb. Example, قوگشمتى *konoushmak*

* The particles which are used to express the different tenses of the verb are subject to the laws of euphony. Therefore *i* generally changes into *■* when the predominant vowel is *ou* or *o*, and into *■* if the predominant vowel be *eu* or *u*. Thus اولورایدیم *olouraidim* is pronounced *olour-oudoum* (instead of *olour-idim*); اولدم *oldum* (I became), اولدك *oldouk* (thou becamest), اولدی *oldou* (he became), اولدق *oldouk* (we became), اولدكوز *oldounouz* (you became), اولدیلر *oldoular* (they became), اولورم *olouroum* (I become or will become), اولورسن *oloursoun* (thou becomest), اولور *olour* (he becomes or will become), اولویورم *olouyroum* (I am becoming), اولویورسن *olouyoursoun* (thou art becoming), اولویوروز *olouyorous* (we are becoming), اولویورسكوز *olouyoursounouz* (you are becoming), اولویورلر *olouyorlar* (they are becoming). The other tenses are pronounced in a similar way, as اولورایدیم *olour oudoum* (I became or would become or be), اولموش ایدی *olmouch oudou* (he had become or he had been). Other verbs the same, as یوریلورم *yoroulouroum* (I am fatigued or shall be fatigued), یوریلورسن *yorouloursoun* (thou art fatigued or wilt be fatigued); اوکسوررم *euksururum* (I cough or will cough), اوکسررسكوز *euksurursunuz* (you cough or will cough); بولموشدیم *boulmouchoudoum* (I had found), بولموشدكوز *boulmouchoudounouz* (you had found), بولورایدیم *boulouroudoum* (I used to find or would find), بولكوز *boulounouz* (find), بولسوز *boulsoun* (let him find); گوررم *gheureurum* (I see), گوردیم *gheurdum* (I saw), گوردی *gheurdu* (he saw), گوردیلر *gheurduler* (they saw), گورموش *gheurmush* (he has seen—they say), گورموش ایسم *gheurmush ussém* or گوررسم *gheursém* (if I see), گورردیم *geururdum* (I would see). These euphonic changes are not different conjugations, and are best learnt by reading and speaking with a good teacher; and, although the laws of euphony given in a preceding chapter will serve generally as a guide and help, considerable latitude is allowed, giving rise often to slight differences of pronunciation, as, for instance, اچيورم *achiyorim* and *achiyoroum*, which are both allowable.

(to talk), *konoushdouk* (we talked); *ghiulmek* (to laugh), *ghiuldum* (I laughed).

184. The *pluperfect* is formed by adding *دی* or *ایدی* to the perfect. Example, *gheldi idi* (he had come).

185. The *future* corresponds to the future in English, with this difference that it simply asserts what will happen without making a promise, which is always expressed by the aorist. The third person singular of this tense is formed by adding *جق* or *جک* preceded by *ا* to the root of the verb. The other persons are then obtained by appending *لر سکر ایز سن م* to the third person singular. Example, *wourmak* (to strike), *wourajak* (he will strike); *kessmek* (to cut), *kessejéyim* (I will cut), *kesséjéyiz* (we shall cut), &c. If the root of the verb end in *ت* it generally changes into *د* in this tense. Example, *ghitmek* (to go), *ghidéjéyim* (I shall go); *etmek* (to do), *edéjéyim* (I shall do). In the first person singular and plural the *ق* changes into *غ* and the *ک* is pronounced like *y*, for the sake of euphony, *yazajaghim* (I will write).

186. The *future past* of the indicative signifies that an action was going to take place in the past, present, or future. It is formed by adding *دم* *دک* or *دیلر دک* *دک* *دی دک*, &c., to the third person singular of the future. Example, *gheléjek-idim* (I was about to come), *yapajak-idi* (he was about to do it), *euléjek idiler* (they were about to die).

187. The characteristic sign of the *present of the necessitative* is *ملو* *méli* or *mali*, which, added to the root of the verb, forms the third person singular of this tense. The other persons are then obtained by adding *سن ایم*, &c. It serves to express a present necessity or duty. Example, *bou ghiun chálishmalıyım* (I must work to-day, or I ought to work to-day, or I am to work to-day).

188. The *past necessitative* expresses that it necessary or right that an action should have taken place, or that one was forced to perform some act. It is formed by adding *ایدم* *ایدک* &c. to the root of the verb, with *ملو* added to it. Example, *doun chálishmalıyidim* (I ought to have worked yesterday, or I was compelled to work, or I was to work), *mouharebéyé ghitméliyidiniz* (you ought to have gone to the war, or you were obliged to go to the war, or you were to go to the war, or you should have gone to the war). It is the past tense of

"must," which is wanting in English, and corresponds to the German *musste*.

189. The *present of the optative* ■ to indicate ■ wish or desire that some action may be performed. Its characteristic sign is *é*, added to the root of the verb, which forms the third person singular, from which the other tenses are formed by the addition of ■ *لر منکر لم سن*. If the root of the verb end in *ت*, that letter most often changes into *د* in this tense. Example, *ghidéyim* (that I may go), *ghidélim* (let us go).

190. The past optative either expresses ■ wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past. It is formed by adding *ایدک* *ایدم* &c. to the third person singular of the present optative. Example, *کاشکه* *keshké gheléydi* (Oh, that he would come, or might come!), *کاشکه* *keshké turkché biléydim* (Oh, that I knew Turkish! or, Oh, that I had known Turkish!).

191. The characteristic sign of the optative, *é*, is pronounced like *a* when the verb is composed of hard letters, and sometimes even it is replaced by an *élif*. Example, *اچالم* instead of *اچهلم* *achalim* (let us open), *اولا* instead of *اوله* *ola* (it may be). Sometimes even the *é* and *ل* are omitted altogether. Example, *کسیدی* *kesséydi* (that he might cut); *اچیدم* *achaydim* (that I might open), *اچیدیک* *achaydik* (that we might open).

192. The *present or aorist of the conditional* states the condition on which some other action takes place or will take place. Example, *کلسه بن* *ghelsé ben ghiderim* (if he come, I shall go); *هوا کوزل ایسه کوزم* *hawa ghiuzel issé ghézerim* (if the weather be fine, I shall take a walk). It is formed by adding *کر سق سه سن سم* or *لر* to the root of the verb.

193. The past conditional states the condition on which, if something had happened, some other action would have taken, or would take place still. It casts doubt on the performance of some condition in the past, present, or future. Example, *کلسه ایدی کر ایدم* *ghelséydi ghézér idim* (if he came, I would take ■ walk); *یاپسیدی بن دخی یاپار ایدم* *yapsaydi ben dakhı yapar idim* (if he did it, I would do it also). The past and present conditional correspond to the present and past subjunctive in European languages. The preposition "if" is, ■ to speak, included in this mood, but it can and is often used together with it. Example, *ایدم اولسه ایدم کتابلر الیر* *eyer zenghin olsaydın kitâblar âlir idim* (if I were rich I would buy books). The conditional mood is often used for the optative; thus, *کلسیدی*

ghelséydi ■ the same ■ *gheléydi* (Oh, that he would come, or that he had come!). The past conditional is formed by adding *ایدک* *aydı* &c. to the third person singular of the present conditional.

The Number and Person of the Verb.

194. Verbs, like nouns, have two numbers, the singular and the plural.

They have three persons, which remain invariable, whatever may be the gender of the nominative.

The persons of each number are formed from the third person singular, to which certain endings are added.

The *first person singular* of *all tenses* is formed by adding *م* or *یم* to the third person singular. If the third person singular end with a *ی* or *س*, the *ی* is always left out, and the *س* left out or retained at pleasure. Example, *یازار* *yazar* (he writes), *یازارم* *yazarım* (I write); *اتایور* *âtâyior* (he is throwing), *اتایورم* *âtâyiorım* (I am throwing); *یازدی* *yazdı* (he wrote), *یازدم* *yazdım* (I wrote); *اتاردی* *âtar idi* (he used to throw, or would throw), *اتار ایدم* *âtâr idim* (I used to throw, or would throw); *اتسه* *atsa* (if he throw), *اتسم* or *اتسم* *atsam* (if I throw).

195. In the *first person singular* of the *optative*, the *م* is sometimes preceded by a *ی*. Example, *کیدم* or *کیدیم* *ghidéyım* (that I go), *کلهیم* or *کلهیم* *gheléyım* (that I come).

196. In the *first person singular* of the *indicative mood* of the *negative* or *impossible form* of a verb, the *ز* of the third person singular is generally omitted, but it is occasionally retained, and always *■* in the interrogative. Example, *یازمز* *yazmaz* (he does not write), *یازمام* *yazmam* (I do not write), or, more rarely, *یازمزم* *yazmazım* (I do not write), *یازمزمیم* *yazmazmıyım* (do I not write?); *سویلمز* *suwéyléméz* (he does not speak), *سویلمم* *suwéylémem* or *سویلمزم* *suwéylémazım* (I do not speak), *سویلمزمیم* *sûwéylémézmıyım* (do I not speak?)

197. The *second person singular* is formed by adding *سن* to the third person singular; but if the third person end with *دی* or *سه*, a surd *ک* (pronounced like *n*) is appended instead. In this case the *ی* is always left out, and the *س* can be omitted or retained. Example, *کیدر* *ghider* (he goes), *کیدرسن* *ghidersin* (thou goest); *کلیر* *ghelior* (he comes), *کلیرسن* *gheliorsin* (thou comest); *کیتدی* *ghitdi* (he went), *کیتدک* *ghitdin* (thou wentest); *کیتسه* *ghitsé* (if he go), *کیتسم* *ghitsém* (if I go), or *کیتسک* *ghitsen* (if thou go).

198. The *second person singular of the imperative* is an exception to this rule, for it consists simply of the root of the verb, without any addition. Example, *ياپمق yapmak* (to do, to make), *ياپ yap* (do, make); *قاچمق kâchmak* (to run away), *قاچ kâch* (run away).

199. There is another form of the imperative second person singular which is used to give greater force or emphasis to the command. It consists of the root of the verb with a surd *ك* *n* added to it. Example, *ياپك yapın* (do it, then); *قاچك kâchın* (run away, then, or do run away); *يازك yazın* (do write).

200. If the root of the verb end in a vowel, *يك* is added instead of *ك* to form the emphatic imperative. Example, *باشلا bâshla* (begin thou), *باشلايك bâshlayın* (do thou begin).

201. The *first person plural* is obtained by adding *ز* or *يز* to the third person singular; but if the latter end in *دی* or *سه*, then *ق* or *ك* (according as it is a verb containing hard or soft letters) is employed, in which case the *ی* is always left out, and the *s* sometimes. Example, *چکر cheker* (he draws), *چکرز chekeriz* (we draw), *چکدی chekdi* (he drew), *چکدك chekdik* (we drew), *چکسه cheksé* (if he draw), *چکسك or چکسك cheksek* (if we draw).

202. In the present of the indicative of the negative and impossible forms the general rule is occasionally followed for forming the first person plural, and it is always in the interrogative; but in general the *ز* of the third person singular is omitted, and the *يز* then added. Example, *يازمز yazmaz* (he does not write), *يازميز yazmayiz* (we do not write), instead of *يازمزاييز yazmaziz*, rarely used; *يازمزميز yazmazmiyiz* (do we not write?); *کسمز kessémaz* (he cannot cut), *کسميز kesséméyiz* (we cannot cut), *کسمزميز kessémazmiyiz* (cannot we cut?)

203. The *first person plural of the imperative* is exceptional. It is formed by adding *■ ■* (pronounced *a* or *é* according as the preceding letters are hard or soft) to the root of the verb, if that end in *■* consonant, and also the syllable *لم*; but if the root of the verb end with a vowel sound then a *ی* is put before the *s*. Example, *کل ghel* (come), *کللم ghelélím* (let us come); *چق chik* (go out), *چقللم chikálím* (let ■ go out); *چالش châlîsh* (work, study), *چالشللم châlîshâlim* (let ■ work, study); *باشلا bâshla* (begin), *باشلايلىم bâshlayalím* (let us begin); *سويله suweylé* (speak, talk), *سويليلىم suweyléyélím* (let us speak, talk).

204. In the *present of the optative* the vowel و is sometimes prefixed to the *z* of the first person plural. Example, اولارز *olayız* (that we may be); قیلارز *kılâyız* (that we may make).

205. The *second person plural* is formed by adding سکر *seniz* to the third person singular; but if that end in دی or سه, کر is used instead, in which case ی and ■ can be omitted. Example, چقار چقار *chikar* (he goes out), چقار سکر *chikarsiniz* (you go out), چقه چقه *chika* (that he may go out), چقه سکر *chikasınız* (that you may go out), چقدی چقدی *chikdi* (he went out), چقدی سکر *chikdiniz* (you went out).

206. The *second person plural* of the imperative is irregular, for it is formed by adding کر to the root of the verb, or یکر if the root end in ■ vowel sound. Example, یاپ یاپ *yap* (make thou), یاپ کر *yapiniz* (make you); باشلا باشلا *bashla* (begin thou), باشلا یکر *bashlayiniz* (begin you).

207. The *third person plural* is always formed by adding لر to the third person singular. Example, چقار چقار *chikar* (he goes out), چقار لر *chikarlar* (they go out), چقدی چقدی *chikdi* (he went out), چقدی لر *chikdilar* (they went out); ایتدی ایتدی *etdi* (he did), ایتدی لر *etdiler* (they did); چقسه چقسه *chiksa* (if he go out), چقسه لر *chiksalar* (if they go out), چقسون چقسون *chiksın* (let him go out), چقسون لر *chiksınlar* (let them go out).

208. The syllable لر in the compound tenses may either precede or follow the termination دی or ایدی. Example, سور دی *severdi* (he loved), سور لر ایدی *severler idi* or سور ایدی لر *sever idiler* (they loved).

EXERCISE V.

I will make him write. He writes. I wrote. You wrote. I walk (یوریمک *yurumek*). I shall walk. You walked. I must walk. I ought to have walked. If you walk you will be (اوله جفسکر *olajaksiniz*) tired (یورغون *yorghoun*). If you walked. Open the window (پنجره *penjere*). I have opened it. Begin thou. Begin you. I have begun. Run (قوشماق *koshmak*) thou. Run you. Let him run. I must run. You must run. He ought to have run. If he run. If you run. If they ran. It is (در *dir*) necessary (کرت *gherek*) that they run. I would run. We shall see (کوروشماق *ghieurushmek*) one another again. We saw one another. Make him read (اوقوماق *okoutmak*) his lesson (درس *derss*). I made him read. He ought to read every day. Hold your tongue.* I will hold my

* To hold one's tongue in Turkish ■ صومماق *soussmak*.

tongue. He ought to have held his tongue. Ask (سورماق *sormak*) what o'clock (ساعت قاچ در *saat kaç dir*) it is. I have asked. I had asked. If you ask him, he will tell you. If you asked me, I would tell you. If you study, you will learn. Where is your brother. He* has gone out. When will he come back (گهرو *ghéri*). He will come at five o'clock. Tell him I came. I will tell him. I will wait (بکله مک *beklémek*) an hour. Wait. If you wait. I have waited in vain (بیهوده *bihoudé*). Come to-morrow (یارین *yarın*). I cannot come. I cannot wait. You ought to wait. I cannot see. I must read. Sit down. Make him sit down. I will make him sit down. Let them sit down. Let him get up (کالکماق *kalkmak*). Get up. At what o'clock do you get up. I rose this morning at six o'clock. You must rise to-morrow at five. Go to bed (یاتماق *yatmak*) early. If you go to bed early you will get up early. He has gone to bed. Oh, that I knew Turkish! Let us go. Let ■ run. We have run. If we study, we shall learn. I wish (استمک *isstémek*) to study. He wanted (استمک *isstémek*) to walk. If he wishes, let him walk. The Pasha has come (they say). If you wish, we will go out. You heard the news (خبر *khábr*) yesterday. I heard it last (گجهن *ghechen*) week (هفته *hafta*). I ought to have heard it also. If the post arrive to-day let me know (بلدیرمک *bildirmek*). If the post had arrived I should know it. It will come next (گله جک *gheléjek*) week. The man who brought† the news is dead (اولمک *eulmek*, to die). The man who wrote the letter is alive (صاغ *sagh*). Who knows? I saw him yesterday. He introduced (گورشدیرمک *ghieurushdürmek*) me to his friend. He can speak English very well. You can speak to him. Let us talk (کونوشماق *konoushmak*) Turkish every day. You speak very well. I can write it better.

The Participles.

209. A participle, as its name implies, partakes both of the nature of a verb and an adjective, and in Turkish it is sometimes used as a noun, in which case it is declinable and can take affixes.

210. There are *five active participles* in Turkish, the *present*, the *aorist*, the *past*, the *perfect*, and the *future*, and two *passive*, the *aorist* and the *future*.

211. The *present active participle* is formed by adding ان *an* or ن *en* to the root of the verb, according as that consists of hard or soft letters. If

* The personal pronouns are generally omitted in Turkish, except when the meaning would not be clear without them.

† See 156.

the root of the verb end in ■ vowel sound, یان or ین is added instead of ان or ن. Example, یازان آدم *yazan âdâm* (the writing man, or the man who writes, wrote, or will write); سون قاری *kârî* (the loving woman, or the woman who loves, loved, or will love); اوقویان چوجق *okouyan chojouk* (the child who reads, read, or will read); سویلین قیز *suwéyléyen kîz* (the girl who speaks, spoke, or will speak).

212. If the root of the verb end in ت, that letter changes into د to form this participle. Example, کیدن *ghiden* (who goes), from کتمک *ghitmek* (to go); ایدن *eden* (who does), from ایتmek *etmek* (to do).

213. With causal verbs ending in ت, the ت can be retained or a د substituted for it at pleasure. Example, چاغرتمق *chaghîrtmak* (to cause to call), چاغرتان *chaghîrtân* or چاغردان *chaghîrdân* (causing to call, who causes to call).

214. This participle is applicable either for the present, past, or future. Example, کلان آدم *ghelan âdâm* means either "the coming man, the man who comes, the man who came, or the man who will come."

215. It can be used as a noun, and can then be declined ■ such. Example, یازانلار *yazanlar* (writers, or those who write), اوقویانلار *okouyanlar* (readers, or those who read). This participle thus replaces the relative pronoun with a verb in European languages.*

216. The *aorist active participle* is very similar in its meaning to the preceding, but it indicates that the action is habitual, whereas the present active participle merely asserts that the action is performed only once, or just at present. It is formed by adding ر to the root of the verb, and inserting ■ vowel between them, which varies according to the laws of euphony, or, in other words, it is the same as the third person singular of the aorist of the indicative. What vowel sound must be given can only be learnt by practice, or the use of a good dictionary which gives the aorist participle with every infinitive. Example, چیچکلر دکر آدم *chichekler dikér âdâm* (the flower-planting man, or the ■ who plants flowers (habitually), or will plant flowers); کولر قاری *ghiulér kari* (the laughing woman, or the woman who laughs); کسدرمکدن اجتناب ایدر بر آدم دکلم *bâshîni kessdirmekden ijtînab edér bir âdâm déilim* (I am not ■ man who avoids having his head cut off); هر نوع حوادثدن بحث ایدر غزته در *her nev-i*

* See 156.

hewadissden bahss edér ghazeta dir (it is ■ newspaper *treating* (or *which treats*) of every kind of news).

217. This participle is generally used ■ an adjective, but can be employed as a noun.

218. With negative verbs or those signifying impossibility, this participle is formed by putting *ماز* or *مز* after the root of the verb, according ■ that contains hard or soft letters. Example, *یازماز yazmaz* (not writing, who does not write, or will not write); *کلمز ghelmez* (not coming, who does not come, or will not come); *کورمز ghieurmez* (not seeing, who does not see, or will not see). Thus it always corresponds to the third person singular of the aorist of the indicative.

219. Most verbs ending in *ت* change that letter into *د* to make this participle. Example, *کیتmek ghitmek* (to go), *کیدر ghider* (going, who goes, or who will go).

220. The *past active participle* is formed by adding *مش* (pronounced *mish*, *mĭsh*, *mush*, or *moush*, according to the letters preceding it) to the root of the verb. Example, *اوقومش okoumoush* (who has read), *اوقومش ادم okoumoush âdâm* (a man who has read, i.e., a learned man), *قیرلمش kĭrĭlmĭsh bir finjan** (a broken cup, or a cup that has been broken).

221. In European languages the past participle and the passive participle are alike, but in Turkish the passive participle is expressed by the active participle of the passive form of the verb. Example, *یازمش yazmish* (who has written), *یازلمش yazılmish* (which has been written).

222. This participle is almost always used as an adjective.

223. The *perfect active participle* consists of *دق* or *دک* added to the root of the verb. Example, *باقدق bâkdĭk* (who has looked). This form is but little used.

224. The *future active participle* is formed by adding *جق* or *جک* to the root of the verb; that is to say, it corresponds exactly to the third person singular of the future indicative. Example, *کلجک هفته ghelĭjek hafta* (the week which will come, i.e. next week).

225. When the active participles are employed as adjectives, they always refer to the noun which is the subject of the verb to which they belong. Example, *یازلمش مکتوب yazılmish mektoup* (the letter which has

*Commonly pronounced *filjan*.

been written); *قوشان ادم* *koshan âdâm* (the running man, or the man who runs, ran, or will run); *کورمدک ادم* *ghieurmadiک âdâm* (the man who has not seen); *چقه جق قاری* *chikâjak kârî* (the woman who will come out).

226. The *aorist passive participle* is formed exactly the same as the *perfect active participle*, and is generally confounded with it, although perfectly distinct. Example, *باقدق* *bâkdîk* (who is or has been looked at), *کسدک* *kessdek* (which is cut). Example, *او قودیم کتاب* *okoudoughoum kitâb* (the book which has been read by me, or which I read); *کس دیک ات* *kessdiyin et* (the meat which has been cut by thee).

227. The noun which a Turkish passive participle qualifies when it is used as an adjective, or for which it stands when it is used as a noun, is the direct or indirect object of the verb of which the participle is a part, if that verb be transitive, and therefore there must be a doer. This doer of the action which the participle expresses is indicated by the pronominal affixes or the genitive* case of the noun which is the nominative of the verb of which it forms part. Example, *یازدیغم کتاب* *yazdıghım kitâb* (the book which I wrote); *بکا ویردیگی چیچک* *bana vërdighi chichek* (the flower which he gave to me); *سو یله دیگی طوغری در* *suwëylëdiyi doghrou dour* (what he says is true); *قرداشیزین یازدیگی کتاب* *karndashinizin yazdıghı kitâb* (the book which your brother wrote); *ات کس دیگی بیچاق* *et kessdiyi biçâk* (the knife with which he cut the meat).

228. If the verb from which the passive participle is formed be either neuter or passive, then the noun which it qualifies, or for which it stands, when used substantively, is the indirect object of the verb. The nominative of the verb in this case also is indicated in the same way by the pronominal affixes, or the genitive of the noun which is the nominative of the verb. Example, *کلدیگی سبب بو در* *gheldiyi sebeb bou dour* (the reason for which he came is this); *استانبوله گیتدییم سنه* *Istanbola ghitdiyim sené* (the year in which I went to Constantinople); *قتل اولندیگی محل* *kâtl oloundoughou mahal* (the place where he was killed); *سیره راست کلدیگیم کون* *sîzé rasst gheldiyim ghiun* (the day on which I met you); *استانبولک فتح اولندیگی سنه* *Isstanboloun feih oloundoughou sené* (the year in which Constantinople was conquered).

* The noun is generally, but not always, put in the genitive. Thus you can say, *باباکز یازدیگی مکتوب* *bâbâniz yazdıghı mektoub* or *باباکز یازدیگی مکتوب* *bâbânizin yazdıghı mektoub*, but the meaning of the latter is more unmistakable.

229. The *future passive participle* has the same form as the *future active participle*. Example, باقه جق *bákajak* (who will be looked at); الله جغم *álajaghim para* (the money which will be received by me, or which I shall receive).

EXERCISE VI.

I received letters by the mail (پوسته *posta*) which came* yesterday. Eat the bread which you have cut. I have bought the horses which your father sold (صاتمق *sátmak*). He has sold the houses your brother gave him. I heard that he died. The town I lived (اوتورمق *otourmak*) in. The town where I shall live. The man who wrote this book is alive. He is a very learned man (a man who has read). What I have heard is this. You know what I have done. This is the picture I spoke of. The merchant who sends goods (امتعه *emtia*) to foreign (اجنبیه *ejnebiyé*) countries (ممالك *memalik*). The gardener who plants flowers. The flowers which ■ being planted in the Emperor's (پادشاه *padishah*) garden (باغچه *bāghché*) ■ very beautiful. The year in which I was born. The place where he died. The houses which are being pulled down (يقلمق *yiklīmak*). He is a man who has seen ■ thousand troubles (بلا *bila*). He is a ■ who has done† ■ great deal of work. I know what you want. I ate the fruit (يمش *yémish*) your father sent. The year in which Constantinople ■ conquered (اولنمق *olounmak* فتح *feth*).

The Gerunds.

230. There are seven gerunds in Turkish.

231. The *first gerund* is characterised by the termination ب *ip, eup, or oup* added to the root of the verb, or يب *yip, yeup, or youp* if the root of the verb end with a vowel. Example, سوب *sevip* (loving), اوقويوب *okouyoup* (reading), سوروب *soroup* (asking).

232. If the root of the verb end with ت ■ that letter changes into د before وب. Example, ارادوب *áradīp*, from اراتمق *áratmak* (to cause* to seek).

233. This gerund is equivalent to a verb followed by the conjunction "and," and always indicates that a sentence is finished or one member of it. Example, باقوب كدى *bakīp ghitdi* (looking he went, i.e., he looked and (then) went away); عجله ايدوب وقتله كدى *ajelé edip wákīlilé gheldi*. (making haste he arrived in time, i.e., he made haste and arrived in time);

* See 156 and 211.

† Say "seen."

اوقويوب يازارم *okouyoup yazarım* (reading I write, i.e., I read and write); ايشم اوقويوب يازماق دير *ishim okouyoup yazmak dır* (my work is reading to write, i.e., to read and write).

234. The *second gerund* is formed by adding *رق* or *رك* to the root of the verb, but if that end in ■ vowel then ■ *ى* must be introduced. Example, *كلهرك* *ghelerek* (coming, while coming), *باشلايرق* *bāshlayarak* (beginning, while beginning). It is used to express ■ subordinate action which takes place at the same time as that stated by the verb it accompanies. Example, *اغلايرق قاچدى* *āghlayarak kâchdı* (he ran away crying). It is used also in the same way as the first gerund to prevent the too frequent repetition of the latter.

235. The *third gerund* is formed by putting the termination *يجق* or *يجك* to the root of the verb; but if the latter end with ■ vowel then a *ى* must be introduced between them. It corresponds to “as soon as,” or “on.” Example, *بو خبرى اليجق كتى* *bou khâbrı âlijak ghitdi* (as soon as he received this news he went away); *مكتوبم واصل اوليجق* *mektoupoum vassil oloujak* (as soon as my letter arrives, or on my letter arriving); *بآقيجق طانيدى* *bâkıjak tânidı* (as soon as he looked he recognised him).

236. The *fourth gerund* ■ formed by adding *نجه* to the root of the verb, or *ينجه* if the root of the verb end with a vowel. It sometimes has the same meaning as the third gerund, that is to say, it corresponds to “as soon as,” or “on,” but when it is negative it signifies “until.” Example, *مكتوبم واصل اولنجه* *mektoupoum vassil olounja* (on my letter arriving, or ■ soon as my letter arrives); *بن كلمينجه كتمه* *ben ghelméyinje ghitmé* (do not go till I come); *او كتمينجه بكلم* *o ghitméyinje beklerim* (I will wait until he goes); *بابام يازمينجه بوراده قالورم* *bâbâm yazmayınja bourada kâlirim* (I shall remain here until my father writes).

237. The *fifth gerund* consists of *س* added to the root of the verb, but if the root of the verb end with a vowel, then *يه* must be used instead of *س* or, in other words, it is precisely the ■■■■ ■■ the third person singular of the present optative. It generally indicates the repetition of ■■ action by means of which another action is performed which is expressed by the verb it precedes. It is generally repeated twice. Example, *قوشه قوشه كلدك* *koshâ kosha gkeldik* (we have come running, or by running and running), *اوقويه اوقويه اوكرندم* *okouya okouya eughrendim* (I learnt it by reading it again and again).

238. The *sixth gerund* is formed by adding *ين* to the infinitive. If

the verb end in مق, then the ق is changed into غ, and, if it end in مك, then the ك is pronounced like y. It expresses ■ action by reason of which another act occurs, stated by the verb which it precedes. Example, دوستم یازمغین کتدم *dostoum yazmaghin ghitdim* (I went owing to my friend having written.)*

239. The *seventh gerund* is formed by adding لو *lou, lu*, or لی *li* or *lī*, to the third person singular of the present of the indicative. It indicates the length of time since which another action expressed by the verb with which it is connected in the same sentence has taken place, and thus corresponds to "since." Example, سن لوندریه کله لی قاج سنه در *sen Londraya gheléli kach sené dir* (how many years is it since you came to London?) او کله لی *o gheléli* (since he has come); دوستک یازه لی قاج کوندر *dostoun yazéli kach ghiun dir* (how many days is it since thy friend wrote?) استانبول فتح اولنه لی درت *Istanbul feth olounalı deurt yuz sené dir* (it is four hundred years since Constantinople was conquered). دنبری *denbéri*, which also means "since," is sometimes added to this termination لی. Example, او کیده لی *o ghidéli denbéri chálshiyoroum* (I have been working since he has gone).

■ Gerund-like Expressions.

240. Besides the above gerunds there are several gerund-like expressions. These expressions are formed with the infinitive or ■ participle, and certain prepositions or post-positions.

241. The preposition له *lé* put after the infinitive forms ■ kind of gerund which indicates the reason for which some other action is performed. In this case the final ق must be changed into غ, and the ك pronounced like y. Example, سومکيله *sevméyilé* (by reason of loving, on account of loving); اورمغيله *wourmaghilé* (by reason of striking, or on account of striking).

242. The post-position دن appended to the perfect participle ending in دق or دک, or rather to the verbal ■ of the same form, also gives a kind of gerund, indicating the reason why some other action is performed. The doer of the first action is indicated by the pronominal affixes. Example, کتابی المدیغندن کوندره مدم *kitâbi âlmađighndan ghiunderémadim* (owing to his not having bought the book, I could not send it); سويله مدیککردن بلمدم *sûwéylémediyinizden bilmédim* (owing to you not telling me, I did not

* i.e., I was able or obliged to go, owing to my friend having written.

know); *ishitmadiyinden jawab vermedi* (owing to his not having heard he did not answer).

243. By adding *je* instead of *den* to the same participle or verbal noun ending in *دک* or *دق*, another kind of gerund is made which corresponds to "in proportion as," "the more." Example, *châlishdikje ilérilersiniz* (you will progress in proportion as you study, or the more you study the more you will progress). In its negative form it expresses "until." Example, *sormadikja ben suwéylémem* (I shall not tell him until he asks).

244. Another expression is formed by adding *da* or *dé* to this same participle or verbal noun, which indicates when an action is performed. Example, *musafirler gheldikde yémek yedik* (when the guests arrived we dined; or, the guests having arrived, we dined; or, on the guests arriving we dined); *yaz gheldikde* (on summer coming, or, when summer comes).

245. Such English expressions as "before coming," "before going," &c., consisting of "before" with a participle, are rendered in Turkish by the verbal noun ending in *me* followed by *den*, and the word *evvel* or *moukâddem*. Example, *yazmadan evvel* (before writing). The *■* is often omitted. Example, *ghelméden moukâddem* (before coming).

246. The same thing is expressed by putting *den* and *evvel* or *moukâddem* after the third person singular of the aorist indicative, negative form. Example, *yazmazdan evvel* (before writing), *okumazdan evvel* (before reading).

247. "After," with *■* participle, is rendered in Turkish by the ablative of the participle or verbal noun ending in *دق* or *دک*, followed by the word *sora* (after). Example, *yazdikdan sora okoudouk* (after having written, we wrote); *sevdikden sora* (after having loved). The person who performs the action can be indicated by the pronominal affixes. Example, *para âldighınizdan sora* (after your having received the money, or, after you have received the money); *Türkché tahsíl etdiyinden sora* (after his acquiring Turkish, or, after he had acquired Turkish).

248. Some one being just about to perform some action is expressed by the future active participle ending in *جق* or *جك* followed by *ایکن* (being). Example, *yazajak iken* (while just about to write). This form

of the verb sometimes indicates a duty. Example, قوڪشه جق ائڪن يازيور *konoushajak iken yazıyor* (he writes while he ought to talk, or should talk).

249. "While," accompanied by a participle in English, is rendered in Turkish by the active aorist participle ending in ر followed by ائڪن *iken*. Example, بن اوکور کن سز سويلرسکز *ben okour ken siz suweylersiniz* (you talk while I am reading).

250. By putting ائڪن after the past active participle ending in مش another gerund-like form is obtained which expresses "while being in the state of one who has done some action." It corresponds to the English expression, "having done so-and-so." Example, گلمش ائڪن *ghelmish iken* (having come), بن سزه سويلميشكن اونوتدکز *ben sizé suweylémish iken ounout-dounouz* (I having told you, you forgot—nevertheless).

EXERCISE VII.

I read and† write. He came and went. He mounted his horse and went into the country (كوی *keuy*).‡ The ■ mounted a tree and began to cut the branch (دال *dal*) on which he sat. One day while walking I met a friend and brought him to my house. The woman coming home and knocking at the door, on her husband coming to the door and saying, "what do you want?" she flew into a passion. Having received your letter, ■ immediately wrote an answer. Do not go until I come. He came laughing. He laughed and laughed till he cried (laughing and laughing, he cried). As soon as I saw him, I was astonished (شاشمق *shashmak*). As soon as ■ my letter arrives, send me a telegram (تلفرافنامه *télégrafnamé*). You cannot start until you receive the money. I fell (اولمق *olmak*) ill, owing to my father dying. How long is it since you came to Constantinople? How many years is it since Constantinople was taken by the Turks? My servant having acted (حرکت ایتمک *haréket etmek*) very badly, I dismissed (سارومق *sawmak*) him. The streets (سوقاق *sokák*) being very muddy (چامورلی *chamourli*), I cannot walk. Before my coming, you used to talk. Before his coming. While speaking. He talked when he ought to have studied. I having told you ■ often, still you forget. On your seeing him, he ran away (کاشمق *káchmak*). The more he studies, the more progress he makes. I ■ comfortable since he has gone.

■ *ken* ■ used sometimes for ائڪن *iken*.

† See 233. ‡ See 229.

Verbal Nouns.

251. Three simple verbal nouns ■ be formed from every Turkish verb.

252. The first is formed by adding the termination *me* or *mé* to the root of the verb, and may be called the present verbal noun. It expresses in ■ general way the action indicated by the verb from which it comes. The *s* can be dropped or retained according to the requirements of euphony. Example, *yazma* (the action of writing, or writing), *okuma* (the action of reading, or reading), *yazmanız* (your writing), *sevmesi* (his loving), *sevmeleri* (their loving).

253. Another verbal noun is formed by adding *dik* or *dik* to the root of the verb, that is to say, it corresponds in form to the perfect active participle and the aorist passive participle. It may be called, as it expresses an action performed in the past, the perfect verbal noun. Being a noun it can be declined and take the pronominal affixes, and when it does this it changes *q* into *ğ* and *k* is pronounced *y*. Example, *bâkdik* (the action of having looked), *bâkdighi* (his having looked); *yazdığım* (my having written), *gheldiyimi bildiniz* (you knew that I had come—my having come), *suweylédiyini annadım* (I understood what he said), *turkjé eurendiyini bilmédim* (I did not know that he learnt Turkish or his having learnt Turkish).

254. Another verbal noun, which may be called the future verbal noun ■ it refers to future time, has the same form as the future active participle, that is to say, it consists of *jek* or *jek* added to the root of the verb. It states an action which will take place at some future time. Example, *gheléjeyim* (the action of my coming—in future), *gheléjeyini bilirmisiniz* (do you know that he will come—his coming in future); *para veréjeyini zan etdim* (I thought he would pay; literally, I thought he *will* pay).

EXERCISE VIII.

My father's dying caused me to fall ill. I did not know that he ■ ill. I have expected that he would die* for a long time. His coming to Constantinople

■ the cause of his illness. My writing is useless (فائده‌سز *faïdésiz*). You thought he would get better. Did you hear what I said? I did not hear what you said. Do not pay attention to what he says, but pay attention to what your father says. He did what I wanted (استمک *isstémek*). I hope he will come. Read what I have written. What they have written is incorrect (یاکلهش *yanîsh*). What he says is true (طوغری *doghrou*). What you wish is impossible (غیر ممکن *ghairi mumkin*). Our walking in the garden is forbidden (یساک *yassâk*). I did not know that he went to Bagdad (بغداد *baghdad*). What you have seen is very strange (عجائب *ajâib*). His loving his country is very proper. Having received your letter I read what you wrote.

The Dubitative Form of the Verb.

255. Every tense of the indicative and necessitative moods can be made dubitative by simply putting *ایش* or *مش* after the tenses which do not end in *دی* or *ایدی*; and those tenses (except the perfect of the indicative) which end with that syllable are made dubitative by *ایش* or *مش* being put before the *دی* or *ایدی*. Subjoined are some examples.

Indicative Mood.

Present Tense.

یازیور *yaziyor imîsh*, I think, or I have heard, that he writes.

Imperfect.

یازیور *yaziyor mîsh idi*, I think, or I have heard, that he wrote, ■ writing.

Perfect.

یازمیش *yazmîsh*, I think, or I have heard, that he wrote, or has written.

Pluperfect.

یازمیش *yazmîsh idi*, I think, or I have heard, that he had written.

Necessitative.

یازمیلو *yazmêlî imîsh*, I think, ■ I have heard, that he must or ought to write.

EXERCISE IX.

Has the Pasha (پاشا *pasha*) come (گلدیمی *gheldimim*)? He has come, ■ think. He has given some orders (امر *amr*), I believe. They say he has brought some

books. Yes, he has brought some books. I have heard that you were writing. Has your salary (ايلق *ailik*) come? I believe it has come. Yes, it has come. He has received (المتق *almak*) his salary, I have heard. I think he ought to receive it. I believe he will come. Did he understand (اكديمي *annadimmi*) what I said? He understood, I think. Yes, he understood very well. I believe that he had started (قالقمق *kalkmak*). On hearing that his father had died, he fell ill, I think. Yes, he fell ill.

The Three Complex Conjugations of the Verb.

256. The conjugation of a Turkish verb has been given at 178; but besides the simple tenses there given, and which are those generally in use, there are three sets of complex tenses, formed by adding the aorist past and future participles to the various tenses of the verb اولمق *olmak* (to be, or to become).

First Complex Conjugation.

The first complex conjugation is formed by putting the various tenses of اولمق after the aorist participle.

Present.

يازار اوليور *yazar oliyor*,* he writes, or he is or becomes one who writes habitually.

Imperfect.

يازار اوليوردى *yazar oliyordi*,† he was writing, or was becoming one who writes habitually.

Aorist.

يازار اولور *yazar olur*, he writes, or will write, or he will become one who writes.

Perfect.

يازار اولدى *yazar oldu*, he wrote, or he became one who writes habitually.

&c. &c. &c.

Second Complex Conjugation.

257. The second complex conjugation is formed by putting the various tenses of اولمق after the past participle ending ـمش. Example:—

* Also pronounced *oluyor*.

† Also pronounced *oluyordou*.

Second Complex Conjugation.

Present.

یازمش اولیور *yazmish oliyor*, he has written, or he is, or is becoming, one who has written.

Imperfect.

یازمش اولیور ایدی *yazmish oliyor idi*, he had written, or he was becoming one who had written.

Aorist.

یازمش اولور *yazmish olour*, he will have written, or he will become one who has written.

&c. &c. &c.

258. The third complex conjugation is formed by putting the various tenses of اولمق after the future active participle. Example :—

Third Complex Conjugation.

Present.

یازه جق اولیور *yazajak oliyor*, he is about to write, or he becomes one who will write.

Past.

یازه جق اولیور ایدی *yazajak oliyor idi*, he was about to write, or he was becoming one who would write, or should write.

Aorist.

یازه جق اولور *yazajak olour*, he will be one who will write.

Perfect.

یازه جق اولدی *yazajak oldou*, he was about to write, or he became one who will write, or ought to write.

&c. &c. &c.

259. The distinction between the simple conjugation of the verb and the first complex conjugation being very trifling, the latter is not much used, but the two other complex conjugations — employed considerably. These three complex conjugations consisting simply of the various tenses of the verb “to be” put after the three participles, I have only given examples, instead of the complete conjugations through all the moods and tenses.

Conjugation of ■ Passive Verb.

260. As ■ general rule, a verb is made passive by inserting ل after its root, and it is then conjugated exactly as the active verb. Example :—

سولمك *sevilmek*, to be loved.

Indicative.

Present.

Singular.

سوليورم *seviliyorum*, I am loved
 سوليورسن *seviliyorsin*, thou art loved
 سوليور *seviliyor*, he, she, or it ■ loved

Plural.

سوليورز *seviliyoruz*, we are loved
 سوليورسكنز *seviliyorsunuz*, you are loved
 سوليورلر *seviliyorlar*, they ■■ loved

Imperfect.

سوليورايدم *seviliyordim*, I was loved
 سوليورايدك *seviliyordin*, thou wast loved
 سوليورايدى *seviliyoridi*, he, she, or it was loved

سوليورايدك *seviliyordik*, we were loved
 سوليورايدكنز *seviliyordiniz*, you were loved
 سوليورلرايدى *seviliyorlaridi*, they were loved

Aorist.

سولورم *sevilirim*, I ■■ loved (habitually), I shall be loved
 سولورسن *sevilirsin*, thou art loved, thou wilt be loved
 سولور *sevilir*, he is loved, or he will be loved

سولورز *seviliriz*, we are loved, or shall be loved
 سولورسكنز *sevilirsiniz*, you are loved, ■■ will be loved
 سولورلر *sevilirler*, they ■■ loved, or will be loved

Past.

سولورايدم *sevilirdim*, I ■■ loved, I would be loved
 سولورايدك *sevilirdin*, thou wast loved, or would be loved
 سولورايدى *sevilirdi*, he was loved, or would be loved

سولورايدك *sevilirdik*, ■■ were loved, or would be loved
 سولورايدكنز *sevilirdiniz*, you ■■■ loved, or would be loved
 سولورلرايدى *sevilirler idi*, they were loved, or would be loved

Perfect.

Singular.

سولدم *sevildim*, I ■ loved, or I have been loved

سولدك *sevildin*, thou wast loved, or thou hast been loved

سولدى *sevildi*, he ■ loved, or he has been loved

Plural.

سولدك *sevildik*, ■ were loved, or ■ have been loved

سولدكر *sevildiniz*, you were loved, or you have been loved

سولدىلر *sevildiler*, they were loved, or they have been loved

Pluperfect.

سولدم ايدى *sevildim idi*, I had been loved

سولدك ايدى *sevildin idi*, thou hadst been loved

سولدى ايدى *sevildi idi*, he had been loved

سولدك ايدى *sevildik idi*, we had been loved

سولدكر ايدى *sevildiniz idi*, you had been loved

سولدىلر ايدى *sevildiler idi*, they had been loved

Future.

سوله جكم *seviléjéyim*, I shall be loved
سوله جكسن *seviléjeksın*, thou wilt be loved

سوله جك *seviléjek*, he will be loved

سوله جكر *seviléjéyiz*, we shall be loved
سوله جكسكز *seviléjeksınız*, you will be loved

سوله جكلر *seviléjekler*, they will be loved

Future Past.

سوله جك ايدم *seviléjek idim*, I was about to be loved

سوله جك ايدك *seviléjek idin*, thou wast about to be loved

سوله جك ايدى *seviléjek idi*, he ■ about to be loved

سوله جك ايدك *seviléjek idik*, we were about to be loved

سوله جك ايدكز *seviléjek idiniz*, you were about to be loved

سوله جكلر ايدى *seviléjekler idi*, they were about to be loved

Necessitative.

Present.

سولمولىم *seviméliyim*, I must or ought to be loved

سولمولىسن *sevimélisin*, thou must ■ ought to be loved

سولمولى *seviméli*, he must or ought to be loved

سولمولىز *seviméliyiz*, ■ must ■ ought to be loved

سولمولىسكز *sevimélisiniz*, you must or ought to be loved

سولمولىلر *seviméliler*, they must or ought to be loved

*Perfect.**Singular.*

سولملوایدیم *seviméliyidim*, I ought to
have been loved, or must
have been loved

سولملوایدیک *seviméliyidin*, thou oughtest
to have been loved, or
must have been loved

سولملوایدی *seviméliyidi*, he ought to
have been loved, or must
have been loved

Plural.

سولملوایدیک *seviméliyidik*, we ought to
have been loved, or must
have been loved

سولملوایدیکیز *seviméliyidiniz*, you ought
to have been loved, or
must have been loved

سولملوایدیلر *seviméliyidiler*, they ought
to have been loved, or
must have been loved

*Optative.**Present.*

سولهیم *seviléyim*, } that I may be loved
or سولهیم *sevilem*,

سولهسن *sevilésin*, that thou mayest be
loved

سوله *sevilé*, that he may be loved

سولهیز *seviléyiz*, that we may be loved

سولهسکیز *sevilésiniz*, that you may be
loved

سولهیلر *seviléler*, that they may be loved

Perfect.

سولیدیم *seviléydim*, that I might be
loved, or might have been
loved

سولیدیک *seviléydin*, that thou mightest
be loved, or mightest have
been loved

سولیدی *seviléydi*, that he might be
loved, or might have been
loved

سولیدیک *seviléydik*, that we might be
loved, or might have been
loved

سولیدیکیز *seviléydiniz*, that you might be
loved, or might have been
loved

سولیدیلر *seviléydiler*, that they might be
loved, or might have been
loved

*Conditional.**Aorist.*

سولسم *sevilsém*, if I be loved
سولسهک *sevilsék*, if thou be loved
سولسه *sevilsé*, if he be loved

سولسهک *sevilsék*, if we be loved
سولسهکیز *sevilséziz*, if you be loved
سولسهیلر *sevilséler*, if they be loved

Perfect.

Singular.	Plural.
سولسیدم <i>sevilseydim</i> , if I were loved, or if I had been loved	سولسیدک <i>sevilseydik</i> , if we were loved, or had been loved
سولسیدک <i>sevilseydin</i> , if thou wert loved, ■ if thou hadst been loved	سولسیدکیز <i>sevilseydiniz</i> , if you were loved, or had been loved
سولسیدی <i>sevilseydi</i> , if he were loved, or had been loved	سولسیدیلر <i>sevilseydiler</i> , if they ■ loved, ■ had been loved

Imperative.

سول <i>sevil</i> or } be thou loved سولک <i>sevin</i> , }	سولهلم <i>sevilelim</i> , let ■ be loved
سولسون <i>sevilsin</i> , let him be loved	سولکیز <i>seviniz</i> , be you loved
	سولسونلر <i>sevilsinler</i> , let them be loved

Participles.

ACTIVE.

Present.

سولان *sevilan*, being loved; who or which is loved, was loved, or will be loved.

Aorist.

سولور *sevilir*, being loved; who or which is loved, or will be loved.

Past.

سولمش *sevimish*, who or which has been loved.

Perfect.

سولدک *sevildik*, who or which has been loved.

Future.

سولهجک *seviléjek*, who or which will be loved.

PASSIVE.

Aorist.

سولدک *sevildik*, by, with, in, or to which ■ has been loved.

Future.

سولهجک *seviléjek*, by, with, in, ■ to which one will be loved.

Verbal Nouns.

- سولمه *sevimé*, the action of being loved
 سولدك *sevildik*, the action of having been loved
 سوله جك *seviléjik*, the action of being about to be loved.

Gerunds.

- سولوب *sevilip*, being loved or having been loved
 سوله رك *sevilérek*, being loved
 سوليچك *sevilijek*, on being loved
 سولنجه *sevilinje*, „
 سوله سوله *sevilé sevilé*, by dint of being loved
 سولمكين *seviméyin*, by reason of being loved, having been loved
 سوله لو *seviléli*, since being loved.

EXERCISE X.

We are loved. He ■ struck (اورلماق *wouroulmak*). I was struck. He ■ killed (اولديرلماق *euldurulmek*) in the battle (محرابه *muharebé*). The whole regiment (الاي *alai*) was killed. Your brother ■ wounded (ياره لنماق *yarélenmek*). The officers (ضابطان *zabitan*) will be wounded. His foot (اياق *ayak*) was cut off (كسيلمك *kessilmek*). The order was given (ويرلماق *verilmek*) and sent (كوندرلماق *ghieundurulmek*). The cannon (طوب *top*) were sent to the officers, but they did not receive them. The letter which was written. The firman which ■ sent from the Sublime Porte (باب عالي *Bâb-ali*). We shall be killed. Let the servant be sent. Let them be loved. He ought to be loved. He will be loved, if he behave well (ايو حركت ايتسه *etsé hareket iyi*). The houses were pulled down (يقلماق *yikilmek*). I bought the houses which were pulled down. The stone with which he ■ struck. The battle in which he was wounded. The books which ■ being printed (باصلماق *bâssilmek*). My book has been printed, but yours will never be printed.

Conjugation of the Defective Verb ايم *im* (I am).

261. There is a verb in Turkish which in general corresponds to our verb "To be," but it is defective, having ■ infinitive mood, &c. The following are all the tenses it has:—

Indicative Mood.

Present.

Singular.
 م ایم *im* } I am
 یم *yim** }
 سن *sin*, thou art
 در *dir*, He is

Plural.
 ایزر *iz†* } we ■■■
 or یز *yiz* }
 سکر *siniz*, you are
 درلر *dirler*, they ■■■

Perfect.

ایدم *idim*, I was or have been
 ایدک *idin*, thou wast or hast been
 ایدی *idi*, he ■■■ or has been

ایدک *idik*, we were or have been
 ایدکر *idiniz*, you were or have been
 ایدیلر *idiler*, they were or have been

Conditional.

Aorist.

ایسەم } *issəm*, if I be
 ایسم }
 ايسک } *issən*, if thou be
 ايسەک }
 ايسە *issé*, if he be

ایسک *issək*, if we be
 ايسکر *isséniz*, if you be
 ايسەلر *isséler*, if they be.

Perfect.

ایسیدم *isséydim*, if I were or have
 been
 ايسیدک *isséydin*, if thou wert or have
 been
 ايسیدی *isséydi*, if he were or have been

ایسیدک *isséydik*, if we were or have
 been
 ايسیدکر *isséydiniz*, if you were or have
 been
 ايسیدیلر *isséydiler*, if they were or
 have been

Verbal Noun.

ایدک *idik*, the action of already being.

Gerund.

ایکن *iken*, being, while being.

■ *yim* after a word ending in ■ vowel, as انا یم *ana yim* (I am ■ mother).
 † *yiz* or ییز after a word ending in ■ vowel, as جاسارتلییز *jessareṭliyiz* (we
 ■ courageous).

The deficient tenses are expressed by the corresponding tenses of the verb *اولمق blmak* (to become), and any part of the verb is made negative by putting *دکل diyil* before it. Example :—

NEGATIVE FORM.

Indicative Mood.

Present.

Singular.

دکلیم *déylim*, I not
دکلسن *déylsin*, thou art not
دکلدر *deyldir*, he, she, or it is not

Plural.

دکلیز *déyliz*, not
دکلسنیز *déylsiniz*, you not
دکلدرلر *déyl dirler*, they not

Perfect.

دکل ایدم *déyl idim*, I was not
دکل ایدل *déyl idin*, thou wast not
دکل ایدی *déyl idi*, he, she, or it was not

دکل ایدک *déyl idik*, we were not
دکل ایدکنز *déyl idiniz*, you were not
دکل ایدیلر *déyl idiler*, they not

Conditional Mood.

Present.

دکل ایسم *déyl issém*, if I be not
دکل ایسن *déyl issén*, if thou be not
دکل ایسه *déyl issé*, if he, she, or it
be not

دکل ایسک *déyl issek*, if we be not
دکل ایسنیز *déyl isseniz*, if you be not
دکل ایسلر *déyl isséler*, if they be not

Perfect.

دکل ایسیدم *déyl isséydim*, if I were
not
دکل ایسیدن *déyl isséydin*, if thou wert
not
دکل ایسیدی *déyl isséydi*, if he, she,
it were not

دکل ایسیدک *déyl isséydik*, if we were
not
دکل ایسیدکنز *déyl isséydiniz*, if you
were not
دکل ایسیدیلر *déyl isseydiler*, if they
not

Gerund.

دکل ایکن *déyl iken*, while not being.

EXERCISE XI.

He is a soldier (عسکر *assker*). We ■ brothers. I was very ill last (کچن *gechen*) week (هفته *hafta*). He was celebrated (مشهور *meshour*). I am very sorry that I cannot come. They are very glad (ممنون *memnoun*). While he was in the garden. He ■ French ambassador (ایلچی *elchi*) in Constantinople (استانبول *Isstanbol*) in the year 1850. Who is English ambassador now? If he is your brother I would like (کورشدرمک *ghieurushdurmek*) to be introduced (حظ ایتمک *haz etmek*) to him. He is ■ very learned (اوقوموش *okoumoush*) man, but he is not so learned as (قدر *kadar*) your father. Where is my watch (ساعت *saat*)? It is on (اوزرینده *uzerinde*) the table (تربزه *trebézé*). He was in Smyrna (اسمیر *essmir*), but he is now in England (انگلتره *Inghilterra*). I am very glad that you have learned Turkish. It is ■ very pretty language (لسان *lissan*), but it is more difficult (کوچ *ghuch*) than English (انگلیزچه *inglizché*). If he is a good doctor (حکیم *hékim*) he can give you a remedy (علاج *ilaj*). He is an excellent soldier but not ■ doctor. I am not well since I have been in London.

Conjugation of the Verb "To Have."

262. There is no verb in Turkish corresponding to our word "have." Possession is expressed by putting the adjective وار *var* (existing) after the noun possessed. If the possessor in English be a pronoun it is indicated by a pronominal affix, and if it be another noun, that noun is put in the genitive. Example, مرکبم وار دیر *murekkebim var dir* (I have ink, literally, "my ink existing is"). The verb "to be" after وار can be used or left out in the present, but must be used in the other tenses. Example, ادامک *adámk* - پارەسی وار *ádámın parassi var* (the man has money, literally, of the man his money existing is). The negative is expressed by putting the word یوق *yok* after the noun possessed. Example, اینەم یوق *ainém yok* (I have not a mirror). The ق of یوق is changed into غ when it comes before ی. Example, اینەم یوغودوی *ainém yoghoudou** (I had not ■ mirror). We subjoin some of the leading tenses of the verb "to have" with their Turkish rendering as examples.

Indicative Mood.

Present.

Singular.

اوم وار *evim var*, I have a house
 اولك وار *evin var*, thou hast a house
 اوى وار *evi var*, he, she, or it, has ■
 house

Plural.

اومز وار *evimiz var*, we have ■ house
 اوكر وار *eviniz var*, you have ■ house
 اولرى وار *evleri var*, they have ■ house

Negative.

اوم يوق *evim yok*, I have not ■ house
 اولك يوق *evin yok*, thou hast not a house
 اوى يوق *evi yok*, he, she, or it has not
 ■ house

اومز يوق *evimiz yok*, we have not a house
 اوكر يوق *eviniz yok*, you have not ■ house
 اولرى يوق *evleri yok*, they have not ■
 house

Past.

اوم وار ايدى *evim var idi*, I had a
 house
 اولك وار ايدى *evin var idi*, thou hadst
 a house
 اوى وار ايدى *evi var idi*, he, she, or it
 had a house

اومز وار ايدى *evimiz var idi*, we had ■
 house
 اوكر وار ايدى *eviniz var idi*, you had a
 house
 اولرى وار ايدى *evleri var idi*, they had
 ■ house

Negative.

اوم يوغھىدى *evim yoghoudou*, I had not
 a house
 اولك يوغھىدى *evin yoghoudou*, thou hadst
 not a house
 اوى يوغھىدى *evi yoghoudou*, he, she, or
 it had not ■ house

اومز يوغھىدى *evimiz yoghoudou*, we had
 not ■ house
 اوكر يوغھىدى *eviniz yoghoudou*, you had
 not ■ house
 اولرى يوغھىدى *evleri yoghoudou*, they had
 not ■ house

Dubitative.

اوم وار ايمش *evim var imish*, I had a
 house (I think)
 اولك وار ايمش *evin var imish*, thou hadst
 a house (I think)
 اوى وار ايمش *evi var imish*, he, she, or
 it had ■ house (I think)

اومز وار ايمش *evimiz var imish*, we had
 a house (I think)
 اوكر وار ايمش *eviniz var imish*, you had
 a house (I think)
 اولرى وار ايمش *evleri var imish*, they
 had ■ house (I think)

Negative.

Singular.

اوم یوغیمش *evim yoghoumoush*, I had
not a house (I think)

اوک یوغیمش *evin yoghoumoush*, thou
hadst not a house (I
think)

اوی یوغیمش *evi yoghoumoush*, he had
not a house (I think)

Plural:

اومز یوغیمش *evimiz yoghoumoush*, we
had not a house (I
think)

اوکز یوغیمش *eviniz yoghoumoush*, you
had not a house (I
think)

اولری یوغیمش *evleri yoghoumoush*, they
had not a house (I
think)

Future.

اوم اوله جق *evim olajak*, } I shall have
or اولور *olour*, } a house

اوک اوله جق *evin olajak*, } thou shalt
or اولور *olour*, } have a house

اوی اوله جق *evi olajak*, } he, she, or it will
or اولور *olour*, } have a house

اومز اوله جق *evimiz olajak*, } we will have
or اولور *olour*, } a house

اوکز اوله جق *eviniz olajak*, } you will have
or اولور *olour*, } a house

اولری اوله جق *evleri olajak*, } they will
or اولور *olour*, } have a house

Conditional.

Present.

اوم وار ایسه *evim var issa*, if I have a
house

اومز وار ایسه *evimiz var issa*, if we have
a house

&c. &c.

Negative.

اوم یوغ اوسسا *evim yogh oussa*, if I have
not a house

اومز یوغ اوسسا *evimiz yogh oussa*, if we
have not a house

Past.

اوم وار ایسه ایدی *evim var issaydi*, if I
had a house

اومز وار ایسه ایدی *evimiz var issaydi*, if
we had a house

Negative.

اوم یوغ اوسسایدی *evim yogh oussaydi*, if
I had not a house

اومز یوغ اوسسایدی *evimiz yogh oussaydi*,
if we had not a
house

Optative.

Present and Perfect.

Singular.	Plural.
اوم اولیدی <i>evim olaydı</i> , Oh! that I had a house; that I had had ■ house	اومز اولیدی <i>evimiz olaydı</i> , Oh! that we had ■ house; that ■ had had ■ house

Imperative.

اولك اولسون <i>evin olsoun</i> , have thou ■ house?	اومز اولسون <i>evimiz olsoun</i> , let us have a house
اوى اولسون <i>evi olsoun</i> , let him, her, or it have ■ house	اولرى اولسون <i>evleri olsoun</i> , let them have ■ house

Gerund.

اوم وار ايكن *evim var iken*, while I had ■ house.
اوم يوغىكن *evim yogh iken*, while I had not a house.

263. "Have" can also be expressed in Turkish by putting *دە dé* (in) after the personal pronouns, and adding *وار var*. Example:—

Singular.	Plural.
بندە وار <i>bendé var</i> , I have	بزدە وار <i>bizdé var</i> , we have
سندە وار <i>sendé var</i> , thou hast	سزدە وار <i>sizdé var</i> , you have
اندە وار <i>ondé var</i> , he, she, or it has	انلردە وار <i>onlarda var</i> , they have
بندە يوق <i>bendé yok</i> , I have not	بزدە يوق <i>bizdé yok</i> , we have not
سندە يوق <i>sendé yok</i> , thou hast not	سزدە يوق <i>sizdé yok</i> , you have not
اندە يوق <i>onda yok</i> , he, she, or it has not	انلردە يوق <i>onlarda yok</i> , they have not.

264. The name of the thing possessed is put before *وار*. Example, *بندە*
بندە الما وار bendé elma var (I have ■ apple), *سندە قلم وار ایدی sendé kalem var*
یدی (thou hast ■ pen), *انلردە كتابلر وار ايسه onlarda kitâblar var issa* (if they
have books).

EXERCISE XII.

Turkey (دولت علیہ *devleti-aliyê*) has ■ large fleet. Germany has the largest army in Europe, but she has not ■ very large fleet. You have pens (قلم *kalem*), ink, and paper (کاغذ *kiaghid*). He has very beautiful pictures (رسم *ressm*). Your friend has a large garden. I had a penknife (چاقی *chaki*). You had a pencil (قلم کورشون *kourshoun kalem*). The tree has leaves (یپراق *yaprak*). If you have not a book you cannot read. He has great wealth (مال *mal*). We have no* money. He has no ■ (عقل *akl*). He had no patience (صبر *sabr*). You have no paper, but you have pens and ink. My friend has a farm (چفتلك *chiftlik*) ■ (قربنده *kourbinda*) Smyrna. I have two houses in Constantinople. That poor woman had many children, but most (اکثر *ekser*) of them have died. How many children have you? I have none (هیچ *hich*). My brother had ■ beautiful sword (کلیج *kilij*), which he brought from Damascus (دمشق *damashk*). You have not a good sword, but you have ■ very good gun (تفنگ *tufek*). We have not time to read. That boy is very industrious, but he has not any† capacity (اقتدار *iktidar*). You have capacity, but you are not industrious.

Conjugation of ■ Negative Verb.

265. A verb is made negative by simply putting م after the root. It is then conjugated in the same manner as any other verb quite regularly, except in the aorist, as will be seen from below.

Infinitive Mood.

یازماماق *yazmamak*, not to write.

Indicative Mood.

Present.

Singular.	Plural.
یازمایورم <i>yazmayoroum</i> , I do not write	یازمایوروز <i>yazmayorouz</i> , we do not write
یازمایورسون <i>yazmayorsoun</i> , thou dost not write	یازمایورسونکوز <i>yazmayorsounkuz</i> , you do not write
یازمایور <i>yazmayor</i> , he does not write	یازمایورلار <i>yazmayorlar</i> , they do not write

* Say we have not money.

† Say he has not capacity.

*Imperfect.**Singular.*

یازمیر ایدم *yazmayor oudoum*, I did not write or ■ not writing

یازمیر ایدک *yazmayor oudoun*, thou didst not write or wast not writing

یازمیر ایدی *yazmayor oudou*, he did not write or was not writing

Plural.

یازمیر ایدک *yazmayor oudouk*, we did not write ■ were not writing

یازمیر ایدکر *yazmayor oudounouz*, you did not write or were not writing

یازمیر ایدیلا *yazmayor oudoular*, they did not write or were not writing

Aorist.

یازم *yazmam*, I do not write or shall not write

یازمزن *yazmazsın*, thou dost not write or shalt not write

یازماز *yazmaz*, he does not write or will not write

یازمیز *yazmayız*, we 'do not write' ■ shall not write

یازمازسنز *yazmazsınız*, you do not write or will not write

یازمازلار *yazmazlar*, they do not write or will not write

Past.

یازماز ایدم *yazmaz idim*,* I used not to write or would not write

یازماز ایدک *yazmaz idin*, thou usedst not to write or would not write

یازماز ایدی *yazmaz idi*, he used not to write ■ would not write

یازمازدک *yazmazdik*, we used not to write or would not write

یازمازدکر *yazmazdiniz*, you used not to write or would not write

یازمازدیلر *yazmazdilar*, they used not to write or would not write

Perfect.

یازمدم *yazmadım*, I did not write, I have not written

یازمدک *yazmadın*, thou didst not write, thou hast not written

یازمدی *yazmadı*, he did not write, he has not written

یازمدک *yazmadık*, we did not write, we have not written

یازمدکر *yazmadınız*, you did not write, you have not written

یازمدیلر *yazmadılar*, they did not write, they have not written

* One can say یازماز ایدم *yazmaz idim* or یازمازدیم *yazmazdım*, یازمازدک *yazmazdın* ■ یازماز ایدک *yazmaz idin*, and so on.

Future.

Singular.	Plural.
یازمیه جغم <i>yazmayajaghīm</i> , I shall ■ will not write	یازمیه جغز <i>yazmayajaghīz</i> , we shall or will not write
یازمیه جقس <i>yazmayajaksīn</i> , thou shalt or wilt not write	یازمیه جقسکر <i>yazmayajaksīnīz</i> , you shall or will not write
یازمیه جق <i>yazmayajak</i> , he shall or will not write	یازمیه جقکلر <i>yazmayajaklar</i> , they shall or will not write

Necessitative.

Present.

یازمه ملیم <i>yazmamaliyīm</i> , I must or ought not to write	یازمه ملییز <i>yazmamaliyīz</i> , we must or ought not to write
یازمه ملیسن <i>yazmamaliśīn</i> , thou must or ought not to write	یازمه ملیسکر <i>yazmamaliśīnīz</i> , you must or ought not to write
یازمه ملی دی <i>yazmamali dīr</i> , he must or ought not to write	یازمه ملی دیلر <i>yazmamali dīrlar</i> , they must or ought not to write

Perfect.

یازمه ملی ایدم *yazmamaliyīdīm*, I ought not to have written, and ■ on.

Conditional.

Present.

یازمه م *yazmasam*, if I do not write, and so on.

Perfect.

یازمه سیدم *yazmasaydīm*, if I did not write, &c.

Optative.

Present.

یازمه ایم *yazmayayīm*, that I may not write, and so on.

Past.

یازمه یدیم *yazmayaydīm*, that I might not write.

Imperative.

Singular.

يازمه *yazma*, write thou not
يازماسن *yazmasın*, let him not write

Plural.

يازميالم *yazmayalım*, let ■ not write
يازميالنيز *yazmayınız*, write not
يازماسنلار *yazmasınlar*, let them not write.

EXERCISE XIII.

He does not read well, but he writes pretty well (ايوجهه *éijé*). He will not go to London. We shall not travel this year, but we travelled ■ great deal last year. Do not write ■ very long (اوزون *ouzoun*) letter. We have not seen each other for (برو *béri*) ■ long time. Let him not speak till I come. Do not let us speak. He ought not to have spoken. Oh, that I had not seen him! We do not know when the steamer (واپور *vapor*) will start (قالقمق *kalkmak*). It will start to-morrow morning (صباحلين *sabahléin*), but I do not know at what o'clock. You do not know the name of the vessel (كلمى *ghémi*). Do not start before the post arrives (كلمك *ghelmek*). We do not write. He did not run (كوشمق *koshmak*). He would not run. We do not walk every day. He used not to rise (قالقمق *kalkmak*) early. He does not sleep well. We shall not go (ياتمق *yatmak*) to bed. He has not gone to bed. We do not swim. If you do not study you will never learn Turkish, for it is a very difficult language. You ought not to be (اولمق *olmak*) idle (تنبل *tenbel*). He did not work. Light (ياقمق *yakmak*) a candle (موم *moum*). Do not light a candle. Let him light it. Do not put (سوندرمك *seundurmek*) it out. You will put it out, if you do not take (صاقنمق *sakinmak*) care. I shall not put it out. •

The Interrogative Form of the Verb.

266. A verb is conjugated interrogatively by the use of the particle مى (pronounced *mi*, *mî*, *mou*, or *mu*, according to the vowels soft or hard by which it is preceded—see 58 and 68). It is generally placed before the characteristic endings of the different *simple* tenses, except in the third person, and before the termination ايدى *idi* of the *compound* tenses, even in the third person, as الورمىم *alirmiyim* (do I take?), الورميسن *alirmisin* (dost thou take?), الورمى *alirmi* (does he take?), اليورمىم *aliyormouyoum* (am I taking?), الالاجمىم *alajakmiyim* (shall I take?), الالمىم *almalimiyim* (ought I to take?), الالمىم *almalimiyidim* (ought I to have taken?); باقدىمىدى *bakdi midî* (had he looked?). But in the perfect of the indicative, and in the optative* and imperative, it comes completely at the

* Except in the second person singular and plural.

end of the verb; ■ سولمى *sevdimmî* (did I love?), كادىمى *gheldimmî* (did he come?), يازدىقىمى *yazdıkmî* (did we write?), دوردوكمى *dourdou-*
~~تالدىمى~~ (did you remain?), ويرەيمى *véreyimmî* (shall I give, or may I give?), يازسونمى *yazsınmî* (may he write, or shall he write?).

Conjugation of a Verb Interrogatively.

المق *almak* (to take).

Indicative Mood,

Present.

Singular.	Plural.
اليورمىم <i>alıyormouyoum</i> , do I take? am I taking?	اليورمىمىز <i>alıyormouyouz</i> , do we take? are we taking?
اليورمىسن <i>alıyormousoun</i> , dost thou take? art thou taking?	اليورمىسكز <i>alıyormousounouz</i> , do you take? are you taking?
اليورمى <i>alıyormou</i> , does he take? is he taking?	اليورلرمى <i>alıyorlarmî</i> , do they take? ■ they taking?

Aorist.

اليورمىم <i>alırmıyım</i> , do I take? shall I take?	اليورمىمىز <i>alırmıyız</i> , do we take? shall we take?
اليورمىسن <i>alırmısın</i> , dost thou take? wilt thou take?	اليورمىسكز <i>alırmısınız</i> , do you take? will you take?
اليورمى <i>alırmî</i> , does he take? will he take?	اليورلرمى <i>alırlarmî</i> , do they take? will they take?

Past.

اليورمىدىم <i>alırmıdım</i> , } used I to take?	اليورمىدىك <i>alırmıdık</i> , used we to take?
اليورمىدىدىم <i>alırmıyıdım</i> , }	
اليورمىدىك <i>alırmıdın</i> , usedst thou to take?	اليورمىدىكز <i>alırmıdınız</i> , used you to take?
اليورمىدى <i>alırmıdı</i> , used he to take?	اليورمىدىلر <i>alırmıdılar</i> , used they to take? ■

Perfect.

الدىمى <i>aldımî</i> , did I take, or have I taken?	الدىكىمى <i>aldıkmî</i> , did we take, or have we taken?
الدىنمى <i>aldınmî</i> , didst thou take, or hast thou taken?	الدىكىمى <i>aldınızmi</i> , did you take, or have you taken?
الدىمى <i>aldımî</i> , did he take, or has he taken?	الدىلرمى <i>aldılarmî</i> , did they take, or have they taken?

Future.

Singular.

الاجاكيمىم *alajakmîyim*, shall I take?
 الاجاكيسن *alajakmîsin*, shalt thou take?
 الاجاكى *alajakmî*, shall he take?

Plural.

الاجاكيميز *alajakmîyiz*, shall we take?
 الاجاكيسنيز *alajakmîsiniz*, shall you take?
 الاجاكلرمى *alajaklarmî*, shall they take?

Necessitative.

Present.

المليميم *almalîmîyim*, ought I to take,
 or must I take?
 المليميسن *almalîmîsin*, oughtst thou to
 take, or must thou take?
 المليمى *almalîmî*, ought he to take,
 or must he take?

المليميز *almalîmîyiz*, ought we to take,
 or must we take?
 المليميسنيز *almalîmîsiniz*, ought you to
 take, or must you take?
 المليمى *almalîlarmî*, ought they to
 take, or must they take?

Perfect.

المليميدىم *almalîmîyîdim*, ought I to
 have taken, or was I
 obliged to take?
 المليميدىك *almalîmîyîdin*, oughtest thou
 to have taken, or wast
 thou obliged to take?
 المليميدى *almalîmîyîdî*, ought he to
 have taken, or was he
 obliged to take?

المليميدىك *almalîmîyîdik*, ought we to
 have taken, or were we
 obliged to take?
 المليميدىنيز *almalîmîyîdiniz*, ought you
 to have taken, or were you
 obliged to take?
 المليميدىلر *almalîmîyîdilar*, ought they
 to have taken, or were they
 obliged to take?

Optative.

الايىمى *alayîmmî*, may I take, or shall
 I take?
 الاميسن *alamîsin*, mayst thou take, or
 shalt thou take?
 الامى *alamî*, may he take, or shall he
 take?

الاليمى *alalîmmî*, may we take, or shall
 we take?
 الاميسنيز *alamîsiniz*, may you take, or
 shall you take?
 الالرمى *alalarmî*, may they take, or
 shall they take?

Imperative.

السونمى *alsînmi*, may he take, or shall
 he take?

السونلرمى *alsînliarmî*, may they take, or
 shall they take?

EXERCISE XIV.

Do you know Turkish? I know it pretty well. Did your friend come yesterday? He did not come yesterday, but he will come to-day. Will you write to me every week? Ought I to have written? You ought not to have written. Shall I read? Shall* we take (گزمك *ghézmek*) ■ walk? Did they take a walk? Did you run? Shall I call (چاغرمق *chaghïrmak*) the servant (خدمتكار *hizmetkiar*)?† Do not call him, he will come. What‡ is he doing? Is he reading? Shall (گلسونمي *ghelsinmi*) he come? Does he study (چالشماق *châlîshmak*)? Used he to study? Shall I finish (بتورمك *bitirmek*) this letter? Do you swim? Does he give lessons (درس *derss*)? He used to give lessons. Do you know his name? I do not know it, but cannot you ask (سورمق *sormak*)? Is the weather fine? Has it cleared up (اچلمق *achïlmak*)? No, it has not cleared up yet (دها *daha*). Have you read the newspaper to-day? No; did you see it? I did not see it; but cannot you tell me the news? Have you received (الماق *almak*) ■ telegram (تلغرافنامه *telégrafnamé*)? Who§ sent it? Mr. So-and-so (فلان افندی *filan effendi*) sent it. What does he say?

Conjugation of "To be Able."

267. To express being able to do anything in Turkish, the verb بلمك *bilmek* ■ used and placed after the other verb, the root only of which ■ taken and a *s* added to it. Some of the most important tenses are subjoined as an illustration.

Indicative Mood.

Present.

Singular.

سوءه بيليورم *sevé biliyoroum*, I can love

سوءه بيليورسون *sevé biliyorsoun*, thou canst love

سوءه بيلiyor *sevé biliyor*, he can love

Plural.

سوءه بيليوروز *sevé biliyorouz*, ■ can love

سوءه بيليورسونوز *sevé biliyorsounouz*, you can love

سوءه بيلiyorلار *sevé biliyorlar*, they ■ love

■ Use the interrogative of the optative.

† The proper pronunciation of this word would, according to the spelling, be *khidmetkiar*, but it is usually pronounced *hizmetkiar*.

‡ When "what" ■ used, مي is not required to show interrogation.

§ When the interrogative pronoun كيم is used, مي is not required.

Aorist.

Singular.

sevé bilirim, I ■■■ love, or I
shall be able to love
sevé bilirsin, thou canst love,
thou wilt be able to love
sevé bilir, he can love, he
will be able to love

Plural.

sevé biliriz, ■■■ can love, ■■■
shall be able to love
sevé bilirsiniz, you ■■■ love,
you will be able to love
sevé bilirler, they ■■■ love,
they will be able to love

Perfect.

sevé bildim, I could love, or I
have been able to love*
sevé bildin, thou couldst love,
thou hast been able to love
sevé bildi, he could love, he
has been able to love

sevé bildik, ■■■ could love, or
we have been able to love
sevé bildiniz, you could love,
you have been able to love
sevé bildiler, they could love,
they have been able to love

Future.

sevé biléjeyim, I shall or
will be able to love
sevé biléjeksın, thou shalt
or wilt be able to love
sevé biléjek, he shall or
will be able to love

sevé biléjeyiz, ■■■ shall ■■■
will be able to love
sevé biléjeksınız, you shall
or will be able to love
sevé biléjekler, they shall
or will be able to love

Necessitative.

sevé bilméliyim, I ought or
must be able to love

sevé bilméliyiz, ■■■ ought ■■■
must be able to love

Optative.

- sévé biléyim, that I may be able to love

&c. &c. &c.

268. "Not to be able," is expressed by the negative potential form of the verb. Example, *sevémemek* (not to be able to love), *sevemem*

* And also, I would be able to love.

sevémem (I cannot love), *sevémadim* (I could not love); *okoumak* (to read), *okouyamamak* (not to be able to read), *okouyamaz* (he cannot read); *ghidémez* (he cannot go); *ghelémez* (he cannot come), and so forth.

EXERCISE XV.

Can you read Turkish? I can read a little (*bir áz*). I wish (*keshké*). I could write well. He cannot swim. I cannot go out (*chikmak*) to-morrow. They go out. Can you give lessons in English (*inglizché*)? I cannot. Birds (*koush*) can fly (*ouchmak*). He ought to be able to write. He cannot write, but he can read. Can you see? I cannot see. I could not sleep. I could not write to you, because I had no paper. He could not find my book. I can find it. Where is it? I cannot tell you, because it is a secret (*sir*). My horse cannot run. He ought to be able to run. Can you send me my box (*sandık*)? I cannot send it. Can you play (*oynamak*) chess? I can play a little, but I cannot play well. Can you lend (*eurdunj vermek*) me a book (*kitab*)?

Compound Verbs.

269. Compound verbs are formed by employing Arabic, Persian, and occasionally Turkish words with the Turkish auxiliary verbs.

Compound *active* verbs are constructed with nouns of action (generally of Arabic origin) and one of the Turkish auxiliaries, *aitmek*, *aylamak*, *éylémek*, *kılmak*, *bouyourmak*, all meaning "to do,"* but the first is most frequently used; as *katl etmek* (to kill), from the Arabic verbal noun *katl* (the action of killing); *rija etmek* (to request), from *rija* (requesting); *ressm etmek* (to draw), from *ressm* (drawing); *tékellum etmek* (to converse, talk); *teshrif etmek* (to honour, visit); *derj etmek* (to insert).

Compound *passive* verbs are constructed with the same words and the passive form of the auxiliary verbs *edilmek*, *kılınmak*, and *boyourulmak*, or, more frequently, with the passive form of the verb *olmak*; viz., *olounmak*, a passive form of the verb "to become," to which we have nothing corresponding in English; as *katl olounmak* (to be killed), *teshrif olounmak* (to

* The original meaning of *bouyourmak* is "to deign," "to be kind enough."

be honoured), *درج اولمتی derj olounmak* ■ *درج ایدیمک derj edilmek* (to be inserted).

Compound *neuter* verbs are obtained by uniting Arabic or Persian active and passive participles to the neuter verb *اولمتی olmak* (to be); as, *راضی اولمتی razı olmak* (to consent), from *راضی*, an Arabic word meaning "consenting, who consents," literally, to be a consenter, or one who consents.

Model of the Conjugation of a Compound Active Verb.

قتل ایتیمک katl etmek, to kill.

Indicative Mood.

Present.

Singular.	Plural.
قتل ایدیورم <i>katl ediyorum</i> , I kill	قتل ایدیوروز <i>katl ediyorouz</i> , we kill
قتل ایدیورسن <i>katl ediyorsoun</i> , thou killest	قتل ایدیورسونوز <i>katl ediyorsounouz</i> , you kill
قتل ایدیور <i>katl ediyor</i> , he kills	قتل ایدیورلر <i>katl ediyorlar</i> , they kill

Imperfect.

قتل ایدیوردوم <i>katl ediyordoum</i> , I was killing	قتل ایدیوردوک <i>katl ediyordouk</i> , we were killing
--	--

&c. &c.

Aorist.

قتل ایدرم <i>katl ederim</i> , I kill (habitually), or I shall kill	قتل ایدرز <i>katl ederiz</i> , we kill (habitually), or shall kill
قتل ایدرسن <i>katl edersin</i> , thou killest, or wilt kill [kill	قتل ایدرسنیز <i>katl edersiniz</i> , you kill, or will kill [kill
قتل ایدر <i>katl eder</i> , he kills, or will	قتل ایدرلر <i>katl ederler</i> , they kill, or will

Past.

قتل ایدرایدم * <i>katl eder idim</i> , I used to kill, or would kill	قتل ایدردک <i>katl ederdik</i> , we used to kill, ■ would kill
قتل ایدردک <i>katl eder din</i> , thou usedst to kill, or wouldst kill	قتل ایدردنیز <i>katl ederdiniz</i> , you used to kill, or would kill
قتل ایدردی <i>katl eder di</i> , he used to kill, or would kill	قتل ایدردیلر <i>katl ederdiler</i> , they used ■ to kill, or would kill

* Or *قتل ایدردیم katl ederdim*, &c.

Perfect.

Singular.

قتل ایتدم *katl etdim*, I killed, or have killed
 قتل ایتدک *katl etdin*, thou killedst, or hast killed
 قتل ایتدی *katl etdi*, he killed, or has killed

Plural.

قتل ایتدک *katl etdik*, we killed, or have killed
 قتل ایتدکر *katl etdiniz*, you killed, or have killed
 قتل ایتدیله *katl etdiler*, they killed, or have killed

Future.

قتل ایده حکم *katl edejéyim*, I shall or will kill
 قتل ایده حکسن *katl edejeksin*, thou shalt or wilt kill
 قتل ایده حک *katl edejek*, he shall or will kill

قتل ایده حکر *katl edejéyiz*, we shall or will kill
 قتل ایده حکسکر *katl edejeksiniz*, you shall or will kill
 قتل ایده حکر *katl edejekler*, they shall or will kill

Necessitative.

Present.

قتل ایتملیم *katl etmeliyim*, I must kill, or ought to kill
 قتل ایتملسن *katl etmelisin*, thou must kill, or ought to kill
 قتل ایتملی (در) *katl etmeli (dir)*, he must kill, or ought to kill

قتل ایتملیمیز *katl etmeliyiz*, we must kill, or ought to kill
 قتل ایتملسنیز *katl etmelisiniz*, you must kill, or ought to kill
 قتل ایتملیدر *katl etmelidirler*, they must kill, or ought to kill

Perfect.

قتل ایتملیدیم *katl etmeliyidim*, I ought to have killed, or I was obliged to kill
 قتل ایتملیدک *katl etmeliyidin*, thou oughtest to have killed, or thou wast obliged to kill
 قتل ایتملیدی *katl etmeliyidi*, he ought to have killed, or was obliged to kill

قتل ایتملیدک *katl etmeliyidik*, we ought to have killed, or were obliged to kill
 قتل ایتملیدکر *katl etmeliyidiniz*, you ought to have killed, or were obliged to kill
 قتل ایتملیدیلر *katl etmeliyidiler*, they ought to have killed, or were obliged to kill

Conditional.

Aorist.

Singular.

قتل ایتسم *katl etsém*, if I kill
 قتل ایتسن *katl etsén*, if thou kill
 قتل ایتسه *katl etsé*, if he kill

Plural.

قتل ایتسک *katl etsék*, if we kill
 قتل ایتسنیز *katl etséniz*, if you kill
 قتل ایتسلر *katl etséler*, if they kill.

Perfect.

قتل ایتسیدیم *katl etséyidim*, if I killed
 or had killed
 قتل ایتسیدی *katl etséyidin*, if thou
 killed or had killed
 قتل ایتسیدی *katl etséyidi*, if he killed
 or had killed

قتل ایتسیدیک *katl etséyidik*, if we killed
 — had killed
 قتل ایتسیدینیز *katl etséyidiniz*, if you
 killed or had killed
 قتل ایتسیدیلر *katl etséyidiler*, if they
 killed or had killed

Optative.

Present.

قتل ایدیم *katl edéyim*, that I may kill
 قتل ایدسن *katl edésin*, that thou mayest
 kill
 قتل ایده *katl edé*, that he may kill

قتل ایدوز *katl edéyiz*, that we may kill
 قتل ایدسنیز *katl edéseniz*, that you may
 kill [kill
 قتل ایدلر *katl edéler*, that they may

Perfect.

قتل ایدیدیم *katl edéyidim*, that I
 might kill, or might
 have killed
 قتل ایدیدین *katl edéyidin*,† that thou
 mightst kill, or mightst
 have killed
 قتل ایدیدی *katl edéyidi*,† that he
 might kill, or might
 have killed

قتل ایدیدیک *katl edéyidik*,† that we
 might kill, or might
 have killed
 قتل ایدیدینیز *katl edéyidiniz*,† that you
 might kill, or might
 have killed
 قتل ایدیدیلر *katl edéyidiler*,† that they
 might kill, or might
 have killed

Imperative.

قتل ایت *katl et*, kill thou [kill
 قتل ایتسون *katl etsin*, let him, her, or it

قتل ایدلم *katl edelim*, let us kill
 قتل ایدکنیز *katl ediniz*, kill you
 قتل ایتسونلر *katl etsinler*, let them kill,

* Also written *ایدیز*.

† Also sometimes, but not generally, written *قتل ایدایدیک*, *قتل ایدایدینیز*, and *قتل ایدایدیلر*.

Participles.

ACTIVE.

Present.

قتل ايدن *katl eden*, killing, who ■ which kills, killed, ■ will kill.

Aorist.

قتل ايدر *katl eder*, killing, who or which kills habitually, or will kill.

Past.

قتل ايتمش *katl etmish*, who or which has killed.

Perfect.

قتل ايتدك *katl etdik*, who or which has killed.

Future.

قتل ايدەجك *katl edéjek*, who or which will kill.

PASSIVE.

قتل ايتدك *katl etdik*, who or which is or has been killed

قتل ايدەجك *katl edéjek*, who or which will be killed.

Verbal Nouns.

قتل ايتمه *katl etma*, the action of killing

قتل ايتدك *katl etdik*, the action of having killed

قتل ايدەجك *katl edéjek*, the action of being about to kill.

Gerunds.

قتل ايدوب *katl edip*, killing, having killed

قتل ايدەرك *katl edérek*, killing, continuing to kill

قتل ايديجك *katl edijek* }
قتل ايدنجه *katl edinje* } on killing, as soon ■ killing occurs

قتل ايدە ايدە *katl edé edé*, by dint of killing, by repeatedly killing

قتل ايتمكين *katl etméyin*, by reason of killing

قتل ايدەلى *katl edéli*, since killing.

EXERCISE XVI.

Can you draw (رسم ايتمك *ressm etmek*)? I can draw a little. My brother draws very well, and he will help (ياردم ايتمك *yârdım etmek*) you. You must make haste (عجله ايتمك *ajelê etmek*). Let us make haste. I must make haste,

because I am very tired (يورغون *yorghoun*). You must sign (امضا ايتمك *imza etmek*) this paper. I signed it yesterday. The letter I signed was very important (مهم *muhim*). The enemy (دشمن *dushmen*) destroyed (تلف ايتمك *télef etmek*) several towns and killed the inhabitants (سكته *sekéné*). Will you help me? I will always help you. I thank (تشكر ايتمك *téshekkür etmek*) you. He promised (وعد ايتمك *vad etmek*) to lend me a book. If you promise, you must perform (اجرا ايتمك *ijra etmek*). He has performed what he promised. I cannot promise. We promise. They promised, but they did not perform. Did the gardener (باغچوان *bághchéwán*) send (ارسال ايتمك *irsal etmek*) the fruit (يېميش *yémish*)? He has not sent it. You ought not to delay (تأخر ايتمك *téékhkhur etmek*). He always delays. Did you visit (زيارت ايتمك *ziyaret etmek*) your friend? I have not visited him lately (كچنلرده *gechenlerdé*). I regret (تأسف ايتمك *téessouf etmek*) it. Do you regret it? We shall regret it. I do not regret it. We do not regret it. Have you lost (غائب ايتمك *kaïb etmek*) your money? Yes, I have lost it. He has lost his handkerchief (منديل *mendil*). We lost our books. He has lost nothing (هيچ *hich*). Did your friend preach (وعظ ايتمك *vaz etmek*) last (كچن *gechen*) Sunday (بازاركوني *bazar ghiunu*)? No, but he will preach next (كله جك *gheléjek*) Sunday. Make haste, it is late (كچ *ghech*). We made haste. He did not make haste. You must make haste. He ought to have made haste. Shall we make haste? Having written the letter, he sent it at once (اول ساعت *ol saat*).

Conjugation of a Neuter Compound Verb.

270. Neuter compound verbs are formed by putting اولمق *olmak* after Arabic or Persian participles. Example, راضى اولمق *razî olmak* (to consent, literally, to become one who consents).

Indicative Mood.

Present.

Singular.	Plural.
راضى اوليورم <i>razî olıyörım,*</i> I consent	راضى اوليورز <i>razî olıyörız,</i> we consent
راضى اوليورسن <i>razî olıyorsın,</i> thou consentest	راضى اوليورسكز <i>razî olıyorsınız,</i> you consent
راضى اوليور <i>razî olıyor,</i> he consents	راضى اوليورلر <i>razî olıyorlar,</i> they consent

■ Or *razî olouyörüm, olouyorsın, olouyor, olouyorsunuz,* &c.

Imperfect.

Singular.		Plural.
<p>راضی اولیوردیم <i>razi olıyordım</i>,* } I or راضی اولیورایدیم <i>razi olıyorıdım</i>, } consenting</p>		<p>راضی اولیوردیک <i>razi olıyordık</i>, we were consenting</p>
<p>راضی اولیوردت <i>razi olıyordın</i>, thou wast consenting</p>		<p>راضی اولیوردکیز <i>razi olıyordınız</i>, you were consenting</p>
<p>راضی اولیوردی <i>razi olıyordı</i>, he consenting</p>		<p>راضی اولیوردیلر <i>razi olıyordılar</i>, they were consenting</p>

Aorist.

<p>راضی اولورم <i>razi olouroum</i>, I consent (habitually), or will consent</p>	<p>راضی اولوروز <i>razi olourouz</i>, we consent (habitually), or will con- sent</p>
<p>راضی اولورسن <i>razi oloursoun</i>, thou con- sentest (habitually), or wilt consent</p>	<p>راضی اولورسکوز <i>razi oloursounouz</i>, you con- sent (habitually), or will consent</p>
<p>راضی اولور <i>razi olour</i>, he consents (habitually), or will consent</p>	<p>راضی اولورلر <i>razi olourlar</i>, they consent (habitually), or will con- sent</p>

Past.

<p>راضی اولوردیم <i>razi olourdım</i>, } I or راضی اولورایدیم <i>razi olour-oudım</i>, } would consent, or used to consent</p>	<p>راضی اولوردق <i>razi olourdouk</i>, } we or راضی اولورایدق <i>razi olour-oudouk</i>, } would consent, ■ used to consent</p>
<p>راضی اولوردت <i>razi olourdın</i>, } or راضی اولورایدت <i>razi olour-oudın</i>, } thou wouldst con- sent, or usedst to consent</p>	<p>راضی اولوردکیز <i>razi olourdounouz</i>, } or راضی اولورایدکیز <i>razi olour-oudounouz</i>, } you would consent, or used to consent</p>
<p>راضی اولوردی <i>razi olourdou</i>, } he or راضی اولورایدی <i>razi olour-oudou</i>, } would consent, or used to consent</p>	<p>راضی اولوردیلر <i>razi olourdoular</i>, } or راضی اولورایدیلر <i>razi olour-oudoular</i>, } they would consent, ■ used to consent</p>

■ Or *oluyordım* ■ *oluyor oudım*, &c.

*Perfect.**Singular.*

راضی اولدم *razi oldum*, I consented, or
have consented
راضی اولدک *razi oldoun*, thou consent-
edst, or hast consented
راضی اولدی *razi oldou*, he consented, or
has consented

Plural.

راضی اولدق *razi oldouk*, ■ consented,
or have consented
راضی اولدکیز *razi oldounouz*, you con-
sented, or have consented
راضی اولدیلر *razi oldoular*, they consented,
or have consented

Future.

راضی اوله جغم *razi olajaghim*, I shall or
will consent
راضی اوله جقسن *razi olajaksin*, thou shalt
or wilt consent
راضی اوله جق *razi olajak*, he shall or
will consent

راضی اوله جغیز *razi olajaghiz*, we shall
or will consent
راضی اوله جقسکیز *razi olajaksiniz*, you shall
or will consent
راضی اوله جقلر *razi olajaklar*, they shall
or will consent

*Necessitative.**Present.*

راضی اولملویم *razi olmalıyım*, I must or
ought to consent
راضی اولملوسن *razi olmalısın*, thou must
or ought to consent
راضی اولملو *razi olmalı*, he must or
ought to consent

راضی اولملویز *razi olmalıyız*, ■ must
or ought to consent
راضی اولملوسکیز *razi olmalısınız*, you must
or ought to consent
راضی اولملولر *razi olmalılar*, they must
or ought to consent

Perfect.

راضی اولملوایدیم *razi olmalıyıldım*, ■
ought to have
consented, or was
obliged to consent
راضی اولملوایدک *razi olmalıyıldın*, thou
oughtest to have
consented, or wast
obliged to consent
راضی اولملوایدی *razi olmalıyıldı*, he
ought to have
consented, or was
obliged to consent

راضی اولملوایدک *razi olmalıyıldık*, we
ought to have
consented, or were
obliged to consent
راضی اولملوایدکیز *razi olmalıyıldınız*, you
ought to have
consented, or were
obliged to consent
راضی اولملوایدیلر *razi olmalıyıldılar*,
they ought to have
consented, or were
obliged to consent

Optative.

Present.

Singular.

راضی اوله یم *razi olayım*, that I may consent [consent
راضی اوله سن *razi olasın*, that thou mayest
راضی اوله *razi ola*, that he may consent

Plural.

راضی اوله یز * *razi olayız*, that ■ may consent [consent
راضی اوله سکر *razi olasınız*, that you may
راضی اوله لر *razi olalar*, that they may consent

Perfect.

راضی اوله یدم *razi olaydım*, that I might consent, or might have consented
راضی اوله یدک *razi olaydın*, that thou mightest consent, or might have consented
راضی اوله یدی *razi olaydı*, that he might consent, or might have consented

راضی اوله یدق *razi olaydık*, that ■ might consent, ■ might have consented
راضی اوله یدکر *razi olaydınız*, that you might consent, ■ might have consented
راضی اوله یدیلر *razi olaydılar*, that they might consent, or might have consented

Conditional.

Aorist.

راضی اولسم *razi olsam*, if I consent
راضی اولسک *razi olsan*, if thou consentest
راضی اولسه *razi olsa*, if he consent

راضی اولسق *razi olsak*, if we consent
راضی اولسکر *razi olsanız*, if you consent
راضی اولسه لر *razi olsalar*, if they consent

Perfect.

راضی اولسیدم *razi olsaydım*, if I consented, or if I had consented
راضی اولسیدک *razi olsaydın*, if thou consentedst, or hadst consented
راضی اولسیدی *razi olsaydı*, if he consented, or had consented

راضی اولسیدق *razi olsaydık*, if we consented, or had consented
راضی اولسیدکر *razi olsaydınız*, if you consented, or had consented
راضی اولسیدیلر *razi olsaydılar*, if they consented, ■ had consented

Also spelt اوله یز. In common conversation, too, the first person plural of the imperative اوله لم *olalım* is used instead of اوله یز *olayız*.

Imperative.

Singular.

راضی اول *razi ol*, consent thou
 راضی اولسون *razi olsoun*, let him, her, or
 it consent

Plural.

راضی اولالم *razi olalim*, let us consent
 راضی اولکوز *razi olounouz*, consent you
 راضی اولسونلار *razi olsounlar*, let them
 consent

Participles.

Active.

راضی اولان *razi olan*, consenting, who or which consents, consented, or will
 consent

راضی اولور *razi olour*, consenting, who consents or will consent

راضی اولمش *razi olmoush*, who has consented

راضی اولدق *razi oldouk*, who has consented

راضی اوله جق *razi olajak*, who will consent

Passive.

راضی اولدق *razi oldouk*, which is consented to

راضی اوله جق *razi olajak*, which will be consented to.

Verbal Nouns.

راضی اولمه *razi olma*, the act of consenting

راضی اولدق *razi oldouk*, the act of having consented

راضی اوله جق *razi olajak*, the act of being about to consent.

Gerunds.

راضی اولوب *razi oloup*, consenting (first consenting then)

راضی اوله رق *razi olarak*, consenting, continuing to consent

راضی اولمچق *razi olijak*,
 راضی اولنجه *razi olounja*, } on consenting, as soon as consenting

راضی اوله اوله *razi ola ole*, by dint of consenting

راضی اولماغین *razi olmaghin*, by of consenting

راضی اوله لو *razi olalı*, since consenting.

EXERCISE XVII.

■ shall be a soldier. He has become a soldier. Did he consent? He did not consent. When did that happen (واقى اولمق *vakī olmak*)? It happened last week. We shall repent (پشیمان اولمق *pishmān* olmak*) (it). He repented (it). I am very glad (ممنون *memnoun*) that I have seen you. I have not seen you for (برو *beri*) a long (چوқدن *chokdan*) time. You will dine (ایتمک *taam etmek*) with us? I cannot dine with you to-day. He disappeared (نا پیدا اولمق *na péyda olmak*). We prevailed (غالب اولمق *ghalib olmak*). You prevailed. They must prevail. He will profit (فائدهمند اولمق *faïdémend olmak*) by this experience (تجربه *tejribé*). You profited by what you saw. We have succeeded (مظہر توفیق اولمق *māzhari-tevfik olmak*). Oh! that I might succeed. I shall be very grieved (متأسف *mutéessif*) if you go. You must not be sorry, because I shall return (عودت ایتمک *avdet etmek*) soon (عن قریب *an karib*). Has your brother returned? Yes. I am not aware (خبردار اولمق *khabrđar olmak*) of it. You must have been aware of it. If we had been aware of it.

Conjugation of a Compound Passive Verb.

271. Passive compound verbs are formed by putting اولنمق *olounmak*, the passive form of the auxiliary verb اولمق *olmak* (to become), after Arabic verbal nouns (see 269). Example,—

قتل اولنمق *katl olounmak*, to be killed.

Indicative Mood.

Present.

Singular.	Plural.
قتل اولنیورم <i>katl olounouyouroum</i> ,† ■ am being killed	قتل اولنیوروز <i>katl olounouyourouz</i> , ■ are being killed
قتل اولنیورسن <i>katl olounouyoursoun</i> , thou art being killed	قتل اولنیورسکز <i>katl olounouyoursounouz</i> , you are being killed
قتل اولنیور <i>katl olounouyor</i> , he is being killed	قتل اولنیورلر <i>katl olounouyorlar</i> , they are being killed ■

■ The original Persian pronunciation is *peshiman*, but the Turks say *pishmān*.

† Or *olouñiyorım*, &c.

*Imperfect.**Singular.*

قتل اولنیور ایدم *katl olounouyor oudoum,** I was being killed

قتل اولنیور ایدک *katl olounouyor oudoun,* thou wast being killed

قتل اولنیور ایدی *katl olounouyor oudou,* he was being killed

Plural.

قتل اولنیور ایدق *katl olounouyor oudouk,* we were being killed

قتل اولنیور ایدکز *katl olounouyor oudounouz,* you were being killed

قتل اولنیور لرایدی *katl olounouyorlar oudou,* they were being killed

Aorist.

قتل اولنورم *katl olounouroum,* I am killed, or shall be killed

قتل اولنور سن *katl olounoursoun,* thou art killed, or wilt be killed

قتل اولنور *katl olounour,* he is killed, or will be killed

قتل اولنور ز *katl olounourouz,* we are killed, or shall be killed

قتل اولنور سکز *katl olounoursounouz,* you are killed, or will be killed

قتل اولنور لر *katl olounourlar,* they are killed, or will be killed

Past.

قتل اولنور دم *katl olounourdoum,†* I was killed, or would be killed

قتل اولنور دك *katl olounourdoun,* thou wast killed, or would be killed

قتل اولنور دی *katl olounourdou,* he was killed, or would be killed

قتل اولنور دق *katl olounourdouk,* we were killed, or would be killed

قتل اولنور دکز *katl olounourdounouz,* you were killed, or would be killed

قتل اولنور دیلر *katl olounourdoular,* they were killed, or would be killed

* Or قتل اولنیور دم *katl olounouyordoum,* &c.

† Or قتل اولنور ایدم *katl olounour oudoum,* &c.

Perfect.

Singular.	Plural.
قتل اولندم <i>katl oloundum</i> , I was killed, or have been killed	قتل اولندق <i>katl oloundouk</i> , ■ were killed, ■ have been killed
قتل اولندك <i>katl oloundoun</i> , thou wast killed, ■ hast been killed	قتل اولندكر <i>katl oloundounouz</i> , you ■ killed, ■ have been killed
قتل اولندى <i>katl oloundou</i> , he was killed, or has been killed	قتل اولنديلر <i>katl oloundoular</i> , they ■ killed, or have been killed

Future.

قتل اولنه جغم <i>katl olounajaghim</i> , I shall or will be killed	قتل اولنه جغز <i>katl olounajaghiz</i> , we shall or will be killed
قتل اولنه جقسن <i>katl olounajaksin</i> , thou shalt or wilt be killed	قتل اولنه جقسنر <i>katl olounajaksiniz</i> , you shall or will be killed
قتل اولنه جق <i>katl olounajak</i> , he shall or will be killed	قتل اولنه جقلر <i>katl olounajaklar</i> , they shall ■ will be killed

Necessitative.

Present.

قتل اولنملو ايم <i>katl olounmalıyım</i> , I must or ought to be killed	قتل اولنملو يز <i>katl olounmalıyız</i> , ■ must or ought to be killed
قتل اولنملو سن <i>katl olounmalısın</i> , thou must or ought to be killed	قتل اولنملو سنر <i>katl olounmalısınız</i> , you must or ought to be killed
قتل اولنملو <i>katl olounmalı</i> , he must ■ ought to be killed	قتل اولنملو لر <i>katl olounmalılar</i> , they must or ought to be killed

Perfect.

قتل اولنملو ايدم *katl olounmalı idim*, I ■ obliged to be killed, ■ ought to have
been killed, &c., &c.

Optative.

Present.

قتل اولنه يم *katl olounajım*, that I may be killed, &c.

Perfect.

قتل اولنيدم *katl olounaydım*, that I might be killed, or might have been killed, &c.

* Also spelt اولنه ايدم.

Conditional.*Aorist.*

قتل اولنسم *katl olounsam*, if I be killed, &c.

Perfect.

قتل اولنسيديم *katl olounsaydim*, if I were killed, or if I had been killed, &c., &c.

Imperative.**Singular.**

قتل اولن *katl oloun*, be thou killed
 قتل اولنسون *katl olounsoun*, let him, her,
 ■ it be killed

Plural.

قتل اولنالم *katl olounalim*, let us be
 killed
 قتل اولنكز *katl olounouz*, be killed
 قتل اولنسونلر *katl olounsounlar*, let them
 be killed

Participles.*Active.*

قتل اولنان *katl olounan*, being killed, who or which is, was, or will be killed
 قتل اولنور *katl olounour*, being killed, who or which is or will be killed
 قتل اولنمش *katl olounmouh*, who or which has been killed
 قتل اولندق *katl oloundouk*, who or which has been killed
 قتل اولنه جق *katl olounajak*, who or which will be killed

Passive.

قتل اولندق *katl oloundouk*, by which, with which, where, &c., one has been killed
 قتل اولنه جق *katl olounajak*, by which, with which, where, &c., one will be killed.

Verbal Nouns.

قتل اولنمه *katl olounma*, the action of being killed
 قتل اولندق *katl oloundouk*, the action of having been killed
 قتل اولنه جق *katl olounajak*, the action of being about to be killed.

Gerunds.

قتل اولنوب *katl olounoup*, being killed
 قتل اولنورق *katl olounarak*, being killed
 قتل اولنيجق *katl olounoujak*, } ■ being killed
 قتل اولنوجا *katl olounounja*, }

■ Also spelt اولنسه ايدم.

قتل اولنه اولنه *katl olouna olouna*, by dint of being killed
 قتل اولنمغین *katl olounmaghın*, by ■■■ of being killed
 قتل اولنه لو *katl olounalı*, since being killed.

EXERCISE XVIII.

If you do not learn your lesson you will be punished (مجازات اولنمق *mujazat olounmak*). He was punished yesterday. If you act (حرکت ایتمک *héreket etmek*) well, you will be rewarded (مکافات اولنمق *mukiafat olounmak*). It is ■ shame (عیب *aib*) that he has not been rewarded. Has the letter been sent (ارسال *irsal*)? Was it corrected (تصحیح اولنمق *tāsshih olounmak*) before it ■ sent? It ought to have been corrected. It ■ corrected. If it was not corrected it was not my fault (قباحت *kābahat*). When was Constantinople conquered (فتح اولنمق *feth olounmak*) by the Turks? Were the walls repaired (تعمیر اولنمق *tamir olounmak*)? They ought to have been repaired. The newspaper you speak of has been suppressed (محو اولنمق *mahv olounmak*). Why was it suppressed? It ■ suppressed because it wrote against (علیهنده *aleyhinde*) the Government (حکومت *hukümet*). Where ■ the book you speak of printed (طبع اولنمق *tab olounmak*)? It was printed in Smyrna (ازمیر *Ezmir*). When was that town built (بنا اولنمق *bina olounmak*)? It ■ built three thousand years ago.

CHAPTER VI.

THE ADVERB.

272. AN adverb is a word which qualifies a verb, an adjective, or another adverb. Example, دوستکز کوزل یازار *dostounouz ghiuzel yazar* (your friend writes *beautifully*); ترکجه پک تکمیل سوبلرسکز *Turkjé pek tekml suweylérsiniz* (you speak Turkish *very perfectly*); هوا پک لطیف در *hawa pek latif dir* (the weather is *very agreeable*).

273. In Turkish, adjectives are very often used as adverbs. Example, پک کوزل پک فنا حرکت ایتدی *pek fēna héreket etdi* (he acted *very badly*); پک کوزل یازار *pek ghiuzel yazarsınız* (you write *very beautifully*).

274. There are adverbs of manner, number, time, place, and order, and there are also affirmative and negative adverbs.

Adverbs of Manner.

275. The principal adverbs of manner ■■■ :—

کوزل *ghiuzel*, beautifully, prettily
 ایو *éi*, well
 فنا *fena*, } badly
 بد *bed*, }
 ینه or کنه *viné (ghené)*, } again
 یکیدن *yéniden*, }
 اوپله *evîlé*, } so, in that manner.
 بوپله *beuîlé*, }

276. Adverbs of this kind are often formed by adding the Persian termination *ané* or *yané* to nouns. Example, دوست *dost* (a friend), دوستانه *dostané* (friendly, in a friendly manner); بابا *bábâ* (a father), بابایانه *bâbâyané* (fatherly, in a fatherly manner).

The Particle *جé*.

277. Adverbs are also formed by adding the syllable *jé* to adjectives. Example, ترک *turk* (Turkish), ترکجه *turkjé* (in Turkish way); ترکجه سویلمک *turkjé suweylémek* (to talk Turkish—i.e., after the manner of the Turks); فرانسز *fransız* (French), فرانسزجه *fransızjé* (after the manner of the French); فیلسوفجه یشایورم *fëilésöfjé yashayoroum* (I live philosophically).

278. This particle, *jé*, can also be added to nouns and pronouns, to form a kind of adverb or adverbial expression. Example, سزجه *sizjé* (in your opinion, after your way), بنجه *benjé* (in my opinion, in my way); یاشجه بندن دها بیوک سگز *yashjé benden daha biyuk şunuz* (you are greater than I regards age—i.e., you are older than I); بوحسابجه یارین آک باشی *bou hissabja yarın aî bâshî dır* (according to this calculation, to-morrow is the first of the month).

279. *jé* added to adjectives has also sometimes the meaning of “pretty,” or “a little,” “passably.” Example, فرانسزجه ایوجه سویلر *Fransızjé éijé suwéyler* (he speaks French pretty well); خستهجه در *khastaja dır* (he is a little ill).

280. *jé*, when added to nouns, and having the meaning of “as,” “after the manner of,” sometimes takes the syllable *sene* after it. Example, انسانجهسنة حرکت ایتملیدر *insanjésené héréket etmélidir* (one ought to act like a man).

281. Adverbs of Number.

چوک *chok*, } much
 وافر *wafir*, }
 از *áz*, little
 بر از *bir áz*, a little
 از اجق *ázajik*, a very little (*un petit peu*)
 دخی *dakhi*, or دها *daha*, } more
 زیاده *ziadé*, }
 بك *pek*, very.

282. Adverbs of Place.

نراده *nerédé*,
 نه یرده *né yerdé*, } where? in what place?
 قانی or قنی *kāni (hanī)*, }
 قنده *kāndé*, }
 نراییه *neréyé*, } whither? to what place?
 نه یره *né yeré*, }
 نریدن *neréden*,
 نه یردن *né yerden*, } whence? from what place?
 نردن *nérdén*, }
 بوراده *bourada*,
 بورده *bourda*, } here
 بونده *bounda*, }
 شونده *shounda*, }
 اوراده *orada*, } there
 اورده *orda*, }
 بورایه *bouraya*, } hither
 بویره *bou yeré*, }
 اورایه *oraya*, thither
 بورادن *bouradan*, } hence, from here
 بویردن *bou yerden*, }
 اورادن *oradan*, from there, thence
 هر یرده *her yerdé*, everywhere
 هیچ یرده *hich bir yerdé*, nowhere
 صاغه *sagha*, to the right
 صوله *sola*, to the left.

283. Adverbs of Time.

شمدى	<i>shimdi,*</i>	now
شمدى يه دك	<i>shimdiyé dek,</i>	until now, hitherto
نه زمان or نزمان	<i>né zeman,</i>	} when ?
قچان	<i>káchán,</i>	
نه وقت or نوقت	<i>né wákít,</i>	
دمين	<i>demin,</i>	just now, ■ minute ago
چوقدن	<i>chokdan,</i>	■ long while ago, for a long time
بوگون	<i>bou ghün,</i>	} to-day
امروز	<i>imrouz,</i>	
دون	<i>dun,</i>	} yesterday
ديروز	<i>dirouz,</i>	
اولسي كون	<i>evvelsi ghiun,</i>	} the day before yesterday
اوتده كون	<i>euté ghiun,</i>	
يارين	<i>yarín,</i>	to-morrow
اول بر كون	<i>o bir ghiun,</i>	the day after to-morrow
ارته	<i>erté,</i>	} the day following
فردا	<i>ferda,</i>	
دائما	<i>daïma,</i>	always
هيچ	<i>hich,</i>	} never
اصلا	<i>asla,</i>	
كوندز	<i>ghiunduz,</i>	in the daytime
كيجه	<i>ghejé,</i>	at night
اركن	<i>erken,</i>	early
كچ	<i>ghech,</i>	late
اخشام	<i>akhsham,</i>	at evening, of ■ evening
صباح	<i>sabah,</i>	in the morning, of ■ morning
اولين or euilen	<i>euilén,</i>	at midday
بهارين	<i>baharín,</i>	in the spring
يازين	<i>yazín,</i>	in the ■
قيشين	<i>kishín,</i>	in the winter
كوزين	<i>ghiuzun,</i>	in the autumn
صباحلين	<i>sabahléin,</i>	early in the morning
اخشاملين	<i>akhshamléin,</i>	in the evening
كوندزين	<i>ghiunduzun,</i>	in the daytime

* Generally pronounced *shindi*.

گهجه لیلین	<i>ghejélén</i> , in the night	
انسز	<i>ansiz</i> , انسزین <i>ansizin</i> ,	} suddenly
■ ات انسزین	<i>áp ansizin</i> ,	
بولدر	<i>bouldour</i> , last year	
گهچنلرد	<i>ghechenlerdé</i> ,	} lately
گهچنده	<i>ghechendé</i> ,	
اوته گونلرد	<i>euté ghiunlerdé</i> ,	
تیز	<i>tiz (téz)</i> ,	} soon, quickly
چابک	<i>chabik</i> ,	
بعضی کره	<i>bázı kerré</i> ,	} sometimes
احیاناً	<i>ahyanan</i> ,	
بعضی وقت	<i>bazı wákit</i> ,	
اول	<i>evvel</i> ,	} before
مقدم	<i>mukaddem</i> ,	
صکرة	<i>sonra (sora)</i> , afterwards, by-and-bye.	

284. Adverbs of Order.

اول	<i>evvel</i> , اولاً <i>evvela</i> ,	} first of all, firstly, in the first place
ابتدا	<i>ibtida</i> ,	
ثانیا	<i>saniya</i> ,	} in the second place
ایکنجی یرده	<i>ikinji yerdé</i> ,	
عاقبت	<i>akıbet</i> , at last, at length.	

285. Adverbs of Interrogation.

نه	<i>né</i> , what ?	
نیچون	<i>nichun (nichin)</i> , why ?	
نه سببدن	<i>né sébeden</i> , for what reason ?	
نصل	<i>nassı</i> ,	} how ? in what manner ?
نیجه	<i>nijé</i> ,	
قاج	<i>kach</i> , how many ?	
نه قدر or نقدر	<i>né kádar</i> , how much ?	

286. Adverbs of Affirmation.

اوت	<i>evvet</i> ,	} yes
بلی	<i>béli</i> ,	
گرچک	<i>gerchek</i> , truly, really	

بلکی *belki*, perhaps
 حقیقت *hakikat*, } truly
 حقا *hakka*, }
 شبهه *shubhésiz*, no doubt, doubtlessly
 واقعا *wakā*, really, in fact.

287. Negative Adverbs.

یوق *yok*, } no
 خیر *khaîr*, }
 دکل *déil*, not
 کوجلہ *ghiujilé*, hardly, with difficulty
 کوچ بلا *ghiuch bela*, hardly, only just
 انجق *anjak*, only, hardly, just.

Miscellaneous Adverbs.

288. The other Turkish adverbs most in use are :—

کبی *ghibi*, as, like
 نتہ کم *nété kim*, as, in like manner ■
 اشتہ *ishté*, behold
 تک *tek*, only, merely
 کورہ *gheuré*, according
 بیلہ *bilé*, even
 طولابی *dolayî*, } concerning, on account of.
 یکا *yana*, }

289. The following Persian words are used as Turkish adverbs :—

هنوز *henuz* (*héniz*), only just this moment
 هنوز (with a negative), *nôt* yet
 هرگز *herghéz*, never
 چون *choun*, ■
 گاه *ghiah*, sometimes
 همیشه *hemishé*, always.

290. Any masculine Arabic noun or adjective may be made into ■ Turkish adverb by an *l* being put after it ; and any Arabic noun or adjective

of the feminine form may be changed into ■ Turkish adverb by the final *ā* being written thus : ت and the sign ■ added. Example, حق *hak* (truth), حقا *hakka* (in truth, in justice); اول *evvel* (first), اولاً *evvela* (firstly); ثانی *sani* (second), ثانياً *sanīa* (secondly, in the second place); ملت *millet* (people, nation), ملّة *milletan* (as regards the people, nation). With masculine words thus converted into Turkish adverbs, the sign ■ is sometimes prefixed to the *l*, thus, ثانياً اولاً حقاً, and they are pronounced accordingly ■ if they ended with the sound of *an*; but it is generally omitted, and the words pronounced ■ if ending with the sound of *a*.

The Interrogative Particle می *mi*.

291. To show that ■ sentence is interrogative, the Turks make use of the adverbial particle می *mi*, می *mī*, *mou*, or *mu*, corresponding to the Latin *ne*, *an*. Example, اسمی بلورمیسکز *issmimi bilirmisiniz* (do you know my name?), کلدیمی *gheldimmi* (did he come?), یاغمرور یاغجقمی *yaghmour yaghajakmī* (will it rain?)

292. This particle is placed after the word to which the question chiefly refers. Example, لوندرادن کلدیمی *Londradan gheldimmi* (has he come from London?), لوندرادنمی کلدی *Londradanmi gheldi* (has he come from London?), لوندرادن بو کونمی کلدی *Londradan bou ghünmu gheldi* (did he come from London to-day?).

293. In asking a question, if an interrogative pronoun, such as کیم *kim*, قنغی *hanghī*, قاج *kach*, قاجنجی *kâchînjī*, or نصل *nassl*, be used, then می is not employed. Example, نه استرسکز *né isstersiniz* (what do you want?); نصل سکز *nassl siniz* (how are you?); کیم بلور *kim bilir* (who knows?); نیچون یابدک *nichin yapdın* (why didst thou do it?). In short, می must always be used unless the interrogative nature of the sentence is clearly indicated by some other word.

EXERCISE XIX.

Where are you going to? You ■ walking very quickly. Why are you hurrying (عجله ایتmek *ajelé etmek*)? If I do not hurry I shall be late. My sister has been ill lately, but now she is better. When did you see the Emperor? I saw him the day before yesterday on the Bosphorus (بوغاز *Baghâz*). Where does he

live? Do you know his name (اسم *issm*)? I know it very well. Will you tell it me? Yes, I will tell it you by-and-bye. You must get up early to-morrow. I never get up early. Do you go to (ياتمق *yatmak*) bed late? Sometimes I go to bed late. It is good to get up early in the summer. Did he send a present (هديه *hédiyyé*)? Perhaps. Do you not know? No, I do not know. Will you ask?

CHAPTER VII.

PREPOSITIONS OR POSTPOSITIONS.

294. In the Turkish language there are no prepositions, properly so called, but their place is supplied by words or syllables, called postpositions, placed after the words to which they refer.

295. Some postpositions are joined to words, others are written separately.

The following postpositions are joined to the words to which they refer :—

296. ك, which corresponds to *of* in English. Example, اولك *evin* (of the house), آدمك *âdâmın* (of the man), اغاجك *âghâjın* (of the tree). If the word to which it is attached end in a vowel, then ك becomes نك. Example, بابانك *bâbânın* (of the father), قارينك *kârının* (of the woman), المانك *elmanın* (of the apple).

297. The word صو *sou* (water) is an exception to the rule, it forms its genitive by the addition of يك instead of نك. Example, صو *sou* (water), صويك *souyoun* (of the water).

298. ي placed after a noun or pronoun indicates that it is the direct object of a transitive verb, i.e., that it is in the accusative case. Example, آدمي كوردوم *âdâmi ghieurdum* (I saw the man).

299. When the word to which it is attached ends in a vowel, it becomes يي. Example, الماي ييم *elmayi yédem* (I ate the apple), كوپري يي تعمير *kieuprüyu tamir efdiler* (they repaired the bridge).

300. After the relative pronominal affixes, and after the possessive affixes of the third person singular or plural, this postposition changes into ني for the sake of euphony.

The final **ی** of the different singular affixes is then omitted if it be connected with the letter preceding it. Example, **مکتوبنی او قودم** *mektoubounou okoudoum* (I read his letter).

301. But the final **ی** of the plural affix is always retained, and also that of the singular affix if it be not connected with the letter preceding it. Example, **مکتوبلرینی او قودم** *mektoublarını okoudoum* (I read their letter); **برادرینی سورمیسکر** *beraderini severmisiniz* (do you like his brother?); **پدرینی بلورم** *pederini bilirim* (I know his father).

302. **ه** corresponds to "to" in English, and serves to indicate that the word to which it is joined is in the dative case. Example, **اوه کیت** *evé ghit* (go to the house), **استانبوله کیتدی** *Istanbola ghitdi* (he went to Constantinople).

303. But if the word to which it is joined end in a vowel, it changes into **یه**. Example, **لوندردیه کیتملیسکر** *Londraya ghitmélisiniz* (you ought to go to London); **خواجده ویردم** *khojaya verdim* (I gave (it) to the professor).

304. When this postposition is joined to a word having the relative pronominal affix **کی** *ki*, or the possessive affix of the third person singular or plural, it takes an **ن** *n* before it, to prevent the clashing of the vowels; and in this case the singular affixes **کی** and **می** lose their final **ی**. Example, **برادرینه سویلدم** *beraderiné suwéylédim* (I told his brother), **باباسنه یازدم** *bâbâsına yazdım* (I wrote to his father), **دوستلرینه هدییه ویردی** *dostlarına hediye verdi* (he gave a present to their friends), **مملکتلرینکنه** *memleketlerininkine* (to him of their country, or belonging to their country).

305. If the singular affix **ی** be joined to the letter preceding, it is omitted before this postposition. Example, **مملکتنه کتدی** *memleketine ghitdi* (he went to his country).

306. If the **ی** be not joined to the letter preceding it, it is retained. Example, **شهرینه** *shehiriné* (to his city), **پدرینه** *pederiné* (to his father).

307. Joined to a future verbal noun followed by a pronominal possessive affix this postposition corresponds to our expressions "instead of," "rather than." Example, **یازاجاغیما بیر ده گهزیرم** *yazajaghıma bir de ghezirim* (rather than write, or instead of writing, I will walk a little).

308. **ده** *dâ, dé*, corresponds to "in" or "at," and indicates where one is or where something happens. Example, **اوده در** *evde dir* (he is in the house or at the house, i.e., at home), **ازمیرده اوطوریور** *Ezmirdé oturiyor* (he lives in Smyrna).

309. The possessive pronominal affixes of the third person singular and plural, as well as the relative pronominal affix, change their final *ی* into *ن* before *ده*, but retain the sound of it. Example, *اوده سنده odasinda* (in his room), *اودلرنده adalerinda* (in their island), *اولرنده evlerinde* (in their house), *بابامکنده babaminkinda* (in that of my father).

310. Joined to an infinitive or verbal noun this postposition corresponds to “engaged in,” “busy with” in English. Example, *او قومده در okoumakda dir* or *او قومده در okoumada dir* (he is reading or busy with writing), *چالیشمده ایدی châlîshmada idi* or *چالیشمده ایدی châlîshmada idi* (he was studying or occupied in studying).

311. *دن den, dan*, is equivalent to “from,” and shows that the word to which it is appended is in the ablative case. Example, *ادرنه دن Edirnéden gheldi* (he has come from Adrianople).

312. The rules given above with regard to *ده* when preceded by the final *ی* of the possessive and relative pronominal affixes apply also to *دن*. Example, *مملکتدن memléketinden* (from his country), *باباسندن پاره الدی bâbâsından para aldı* (he has received money from his father), *دوستلرندن dostlarından khâbr âldiler* (they received news from their friends), *بابامکنندن babaminkından* (from that of my father).

313. *دن* sometimes means “by” or “through,” or “of.” Example, *قره دن karadan* (by land), *دکزدن dénizden* (by sea), *کاپی دن kâpıdan ghirdik* (we entered through or by the gate), *زهر دن zéhirden eulmek* (to die of poison or by poison).

314. After past verbal nouns with a pronominal affix it means “owing to,” “by reason of.” Example, *سویلدیکمه دقت ایتمدیکندن suvêylédiyimé dikkat etmédiyinden* (owing to his not paying attention to what I said), *ایشتمدیکمه ایشتمدیکمندن ishitmédiyimden* (by reason of my not having heard, as I did not hear), *کلدیکمه دن gheldiyimden* (as I have come, &c.).

315. It is also used to express “than.” Example, *بندن بیوت سکر benden biyuk siniz* (you are taller than I).

316. It indicates also the material of which anything is made and then corresponds to “of.” Example, *کارکیدن kiavghirden** (of brick), *التوندن altırdan†* (cf gold), *اغاچدن âghâjdan* (of wood), *دمیردن demirden* (of iron), *بو ساعت التوندن در bou saat âltından dir* (this watch is

* Generally pronounced by the Turks *kiavghir*, although, according to the spelling, it ought to be *kiarghir*.
† Or *áltoundan*.

of gold), *دیمیردن یاپلمش بر کوپری* *démirden yapılmış bir keupru* (a bridge made of iron), *اوکر کارکیدن در* *eviniz kiavghirden dir* (your house is of brick).

317. *بیز* *siz, siz, suz, or souz*, "without," corresponds to the termination "less" in English. Example, *شبهه سز* *shubhésiz* (doubtless), *تاخر سز* *téekh-khoursouz* (without delay).

318. *له* *lé* instead of *ایله* *ilé* corresponds to "with" or "by." Example, *قورشون قلم واپور ایلہ* *vapor ilé gheldi* (he came by the steamer), *قورشون کلام یازدم* *kourshoun kalem ilé yazdım* (I wrote (it) with a pencil).

319. When *ایله* or *له* is used after personal, interrogative, or demonstrative pronouns they must be put in the genitive, except the third person plural. Example,—

بنم ایلہ *benim ilé* or *بنملہ* *benimlé*, with me
سنکله *seninlé*, with thee
انکله *onounla*, with him, her, it
بزملة *bizimlé*, with us
سزکله *sizinlé*, with you
انلرله *onlarla*, with them.

320. *له* *lé* is joined to infinitives and then means "because." Example, *انلر چالشمقله* *onlar siz sevmek-lé* (because you have loved), *انلر چالشمقلا* *onlar châlîshmâk-la* (because they have studied, or, they having studied).

321. *له* is sometimes used as a conjunction and corresponds to "and." Example, *سزکله بن* *sizinlé ben* (you and I), *بیلیمکله بیلیمک بر دکل در* *bilmek-lé bilmémek bir déil dir* (to know and not to know are not the same), *میرکب ایلہ قلم ویر بکا* *murekkeb ilé kalem vér bâna* (give me a pen and ink).

322. The other postpositions are always written as separate words.

323. These postpositions are either variable or invariable.

The Invariable Postpositions.

324. The invariable postpositions are the real ones and correspond to prepositions in other languages. Amongst these are, *ایچون* *ichun, ichin* (for, owing to), *کی* *ghibi* (like), *کورہ* *ghieure* (according to), *دکین* *déyin* (as far as), *سکرہ* *sa'ra* (after).

325. When *ایچورہ* is joined to personal, interrogative, or demonstrative

pronouns they must be put in the genitive, except the third person plural. Example,—

benim için, for me
 senin için, for thee
 ————— için, for him, her, or it
 bizim için, for us
 sizin için, for you
 onlar için, for them.

نننك ايچون *nénin için* (for what?), كيمك ايچون *kimin için* (for whom?). But كيم and ننه may be used in the nominative when followed by ايچون, and one may therefore correctly say كيم ايچون *kim için*, ننه ايچون *né için* (what for?). In the same way كيم and ننه, when followed by ايله or له, may be put either in the nominative or genitive. Example, كيم ايله *kim ilé* or كيمك ايله *kimin ilé* (with whom?), ننهك ايله *nénin ilé* or ننه ايله *né ilé* (with what?).

326. The variable postpositions are mostly nouns which are used in connection with other nouns or pronouns to supply the place of prepositions in European languages. Their use will be best understood from examples. Thus ارا *ara* means “the midst”; ارامزده *aramizdé*, in the our midst, i.e., between us; ارالرينده *aralerindé*, in their midst, i.e., between them. ارد *ard* means the space at the back side of anything, or the back; اردمده *ardimdé*, in my back, i.e., behind me. اولك *eun* means the space in front of anything, the front; اولكمده *eunumdé*, in my front, i.e., before me; اولكزده *eununuzdé*, in your front, i.e., before you; اولك اوكنده *evin eunindé*, in the front of the house, i.e., before the house. اوزر *uzer* means the space over anything; اوزرمده *uzerimdé*, in the space over me, i.e., over or upon me; اوزرلرينده *uzerlerindé*, in the space over them, i.e., over them or upon them.

327. The words thus employed and the prepositions in European languages which they supply the place of are ■ follows:—

ارا	<i>ara,</i>	} the midst	Between, amongst
اورته	<i>orta,</i>		
بين	<i>béyn,</i>		
ميان	<i>miyan,</i>		
ارد	<i>ard,</i> the back, the space behind . . .	Behind	
اشاغه	<i>Eshagha,</i>	} the lower part	Below, Under
اشاغى	<i>ashaghî,</i>		
الت	<i>alt,</i> the space under	Under	

اوزر <i>uzer</i> , the space over	Over
است <i>ast</i> ,	on
ایچ <i>ich</i> , } ایچرو <i>ichéri</i> , }	the inside Inside
اون <i>eun</i> , the front	Before, in front of
طشره <i>tâshra</i> , } or طشری <i>dîsharî</i> , }	the outer part (of anything) Out of, outside
یاقین or یاقین <i>yakîn</i> , the space near	Near
اوزاق <i>ouzák</i> , the space far away	Far
یان <i>yan</i> , the side	Near
یوقاری <i>youkarî</i> , the top of anything	Above
قارشو <i>karshî</i> , the space opposite	Opposite
دیب <i>dib</i> , the bottom of anything	Under.

328. The postpositions *dek* (دک), *déyîn* (دکین, as far as, until), *doghru* (طوغری, towards), *yakîn* (یاقین, near), *karshî* (قارشو, opposite), and *ghieuré* (کوره, according to) require the noun they refer to to be put in the dative case. Examples, *ghejéyédék* (کیچیه دک, until night), *Ezmiré doghrou* (ازمیره طوغری, towards Smyrna), *suwélyediyinizé ghieuré* (سویلدیککزه کوره, according to what you say), *evimé yakîn* (ایمیه یاقین, near my house).

329. *sora* (سوره, after), *euturu* (اوتورو, with regard to), *yana* (یکا, with respect to), *béri* (برو, on this side of, since), *euté* (اوتیه, on the other side of), *evvel* (اول, before), *âbdem* (آبدیم, before), *moukâddem* (مقدم, before), *ghairi* (غیری, besides), *maada* (ماده, besides), *bâshka* (باشکه, except), *tâshra* (طشره, out of), *ichéri* (ایچرو, inside), *âshaghî* (اشاغی, under), *youkarî* (یوقاری, above) require the ablative. Examples, *yazdiyimdan sora* (یازدییمدن سوره, after my writing), *gheldiyinden evvel* (گهلدییندن اول, before his coming), *shehirden tâshra* (شهردن طشره, outside the town), *benden bâshka kimsé bilmez* (بندن باشکه کیمسه بلمز, no one knows except me).

330. In written Turkish some Persian and Arabic prepositions ■■■ used.

The Persian Prepositions.

The Persian prepositions ■■■ as follows:—

bé (ب or به) corresponds to “to,” “in,” or “with.” Example, *bé desst* (بدست, in the hand), *bé shimsîr-i-intikam* (بشمشیر انتقام, with the sword of vengeance), *bé shehir refté esst* (بشهر رفته است, he is gone to the town), *bé âmidé khodâ* (بامید خدا, with the hope of God).

331. بی *bi* (without). Example, بیبک *bibak* (without fear, fearless), بینظیر *binazir* (without equal, peerless), بیچاره *bi charé* (without resource), بیوفا *bi véfa* (without fidelity).

332. با *ba* (with). Example, با خدا *ba khuda* (with God), با من *ba men* (with me), با حرمت *ba hurmet* (with respect).

333. بر *bér* (on, in, to, according). Example, بر عکس *bér akss* (on the contrary), بر طرف *bér taraf* (on one side), بر سر *bér sér* (on the head), بر یک *bér yek* گوشه *kiushé-i-chimen* (in one corner of the garden), بر منوال *bér minval-i-mouharrér* (in the way mentioned), بر وجه مشروح *bér vejhi meshrouh* (in the said manner).

334. زیر *zir* (under). Example, زیر زمین *zirî zémin* (under the earth, subterranean).

335. در *dér* (in). Example, در بوستان *dér bosstan* (in a garden), در این عالم *dér in* alem* (in this world), در دست *dér desst* (in hand). It also sometimes signifies about or on. Example, در بیان فتح هندستان *dér béyan-i-feth-i-hindisstan* (about the conquest of India).

336. از *ez* (from, of, by, through, over, under). Example, از دست *ez desst* (out of hand, from the hand), از سر نو *ez sér-i-nev* (again), از هر جهت *ez hér jihet* (from every side, in every respect, in every way).

337. تا *ta* (as far as, until) always requires another preposition like در or قدر with it. Example, تا بصبح *ta bé subah* (until the morning) or تا صباحه دک *ta sabaha dek*.

338. برای *berai* (for). Example, برای مصلحت *berai maslahat* (for a piece of business).

The Arabic Prepositions.

339. The Arabic prepositions are much used in Turkish, but only in connection with Arabic words. Those most frequently met with are the following:—

ب *bi* (with, by, in, on). Example, بسم الله *bissm-illah* (in the name of God), باجمعهم *bi ejmaihim* (with the whole of them, i.e., all together), بالجملة *bil jumlé* (all, every one), بالاتفاق *bil itifak* (with agreement, i.e., unanimously), بالله *billahi* (by God!).

* “i” in Arabic and Persian words, when corresponding to the vowel ی or ای, is generally a long vowel and must be pronounced like *i* in French or *ee* in English.

340. *bila* (without). Example, *بلا شبهة* *bila shuphé* (without doubt), *بلا رخصت* *bila roukhsât* (without permission), *بلا فائز* *bila faiz* (without interest).

341. *ila* (to, towards, as far as, until). Example, *إلى الآن* *ilé-'l-an* (until this moment, hitherto), *إلى الأبد* *ilé-'l-ébed* (until eternity, to all eternity), *إلى آخره* *ila-akhirih* (until the end).

342. *an* (from, of, out of). Example, *عنه* *anhû* or *anh* (from him, from it), *عنها* *anha* (from her), *عن قصد* *an-kassdin* (on purpose), *لا عن قصد* *la-an-kassdin* (accidentally), *عن صميم القلب* *an-samimi-l-kalb* (from the bottom of the heart).

343. *min* (from, of, out of). Example, *من القديم* *min-el-kâdim** (from ancient times).

344. *ala* (on, upon, according to, in, to). Example, *على العموم* *alé-'l-oumoum* (generally), *على التحقيق* *alé-t-tahkik* (assuredly, really), *على التوالي* *alé-t-tévali* (successively), *على وجه التفصيل* *ala-vejhi-t-tâfsil* (in a detailed manner), *على أي حال* *ala-éyi-hal* (in whichever way), *على التقديرين* *ala-kéla-t-tâkdîrêin* (in either of the two cases), *على الصباح* *alé-s-sabah* (early in the morning).

345. *fi* (in, to, concerning). Example, *في الحقيقة* *fi-'l-hâkika* (in truth, in fact, really), *في الحال* *fi-'l-hal* (instantly, at once), *في الجبر* *fi-'l-jebr* (about algebra).

It is also used in the sense of at, when stating a price. Example, *في يرمى غروش* *fi yirmi ghroush* (at the rate of twenty piastres).

346. *li* (for, to). Example, *لمصلحة* *li-mâslahat* (for business), *للسايرين* *ibreten-li-ss-sâirin* (as ■ example to others), *لله* *hubbetan-li'llah* (for God's sake).

This letter is sometimes used combined with the word *اجل* *ejl* (cause, reason). Example, *لجل المصلحة* *li-ejl-il-mâsslahat* (for business).

347. *léda, lédé* (immediately after—in time, quite near—in space, on). Example, *لدى الوصول* *lédé-l-vussoul* (on arrival), *لدى السؤال* *lédé-ss-sual* (when asked), *لدى الاقتضا* *lédé-'l-iktiza* (in case of need, when requisite).

EXERCISE XX.

■ Last year ■ great many travellers (يولجي *yoljou*) came from England to Turkey. My servant has gone to France to ■ his family? I paid him his salary (أيتلى).

aîlik) before he departed (قالقماق *kalkmak*), but he spent (خراج ایتماق *kharj etmek*) it all except five pounds. It is very inconvenient to be amongst strangers (بیانجی *yabancı*). Your house ■ amongst trees. My house is in front of the castle (قلعه *kala*). The book is under the table. The ink is in the cupboard (دولاب *dolâb*). He has gone to his country. Did you bring this rose for me? For whom is this money? For him or for them? I do not know, but probably it is for you. For God's sake! The king (قرال *kral*) punished the murderer (قاتل *kâtil*) as ■ example to others. She is without equal. He killed his brother on purpose. In Constantinople there is an underground railway (دیمیریول *démir yol*). He lent ■ the money without interest. That is beyond doubt. The council unanimously resolved (قرار ویرماق *karar vermek*) to declare war (علان حرب ایتماق *ilan-i-harb etmek*). He found ■ treasure (خزینه *khaziné*) at the bottom (دیب *dib*) of the tree in his garden. He related (نقل ایتماق *nâkl etmek*) all he had seen in ■ detailed manner. In the name of God. Here, we are arrived.* Where does your friend live? Out of the town. In case of need the police (ضبطیه ماموری *zâbtîyé mamourou*) must help (اعانه ایتماق *iané etmek*) and protect (حمایت ایتماق *himayet etmek*) him.

CHAPTER VIII.

CONJUNCTIONS.

348. THERE are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them. Many Persian and Arabic conjunctions, however, are used in written Turkish.

349. Copulative Conjunctions.

و *vé, u* or *ou*, and

هم *hem*, هم *hem*, } both, also
هم *hem*, و هم *vé hem*, }

دا *da, dé*, } also, and, even
دخی *dakhi*, }

حتی *hatta*, ■ much so that, even

نه *né*, نه *né*, neither, nor.

* Say, Behold! we have come.

Pronunciation of و.

349. و *vé* is pronounced *ou* or *u* when it connects two synonymous words, or words which are a contrast to each other or usually coupled together. Example, نهار و لیل *léil u nahar* (night and day), کاغذ و قلم *kiagad ■ kalem* (pen and paper). If it come after a word ending in a vowel it is pronounced *vu*. Example, صفا و جفا *sâfa vu jefa* (pleasure and pain). In short sentences و *vé* is often omitted. Example, انا بابا ■ *bâbâ* (father and mother), اوکور یا زار *okour yazar* (he reads and writes).

350. هم *hem* must be repeated. Example, هم بن هم *hem ben hem* ■ (both you and I), هم نازک هم او قومش بر آدم در *hem nazik hem okoumoush bir âdâm dır* (he is both an affable and a learned man).

351. ده *dé* or دخی *dakhî* is always placed after the word which one wishes to emphasize, and it is sometimes repeated. Example, بن ده سن ده *ben dé sen dé* (I and you also), گھتدیسہ ده کلمش در *ghitdisé dé ghelmish dır* (if even he went, he has returned).

352. و *vé* is often replaced by ایله *ilé*. Thus, سو ایله شراب *sou ilé sherab* (wine and water).

353. حتی *hatta* (even, so much so that) introduces a phrase which corroborates what precedes it. Example, حتی او دخی راضی اولدی *hatta o dakhî razî oldou* (so much so that he also has consented).

354. نه *né*, نه ~~né~~ or نه *né*, *véné* (neither, nor). Example, نه یر نه ایچر *né yér né ichér* (he neither eats nor drinks), نه اوکور نه یا زار *né okour né yazar* (he neither reads nor writes).

Disjunctive Conjunctions.

355. The disjunctive conjunctions are the following:—

یا *ya*, } or
یا خود *yakhod*, }
یا یا *ya ya*, either, or

کرت *gherek* کرت *gherek*, }
استر *isstér* استر *isstér*, } whether, or whether
ها *ha* ها *ha*,

یوخسه *yokhsa*, } or else, otherwise, or (after or before a negative sentence)
یوقسه *yoksa*,

الا *illa*, or otherwise, but, except, only that, saving that.

356. *هـا كرك* and *استر* are put before two opposite words or phrases to state an alternative. They require the verb to be in the conditional or imperative, but with *استر* it can only be in the imperative. Example, *هـا يازسه هـا يازسون* *ha yazsa ha yazmassa* or *هـا يازسون هـا يازسون* *ha yazsın ha yazmasın* (whether he write or not), *هـا كرك كلسه كرك* *gherek ghelsé gherek ghelmessé* (whether he come or not).

Contrasting Conjunctions.

357. The conjunctions used for making contrasts are ■ under :—

<i>اما</i> <i>amma,</i>	} but
<i>لكن</i> <i>lakin,</i>	
<i>ولكن</i> <i>vé lakin,</i>	
<i>والا</i> <i>vé illa,</i>	otherwise, or if not, and if not
<i>اكرچه</i> <i>éyérché,</i>	} although.
<i>كرچه</i> <i>gherché,</i>	

Conditional Conjunctions.

358. The conjunctions which ■■■ to state a condition ■■■ the following :—

<i>اكر</i> <i>éyér,</i>	if
<i>سانكى</i> <i>sanki,</i>	as if, as though, supposing it were
<i>فرض ايدهلم كه</i> <i>farz edélim ki,</i>	} supposing that
<i>طوت كه</i> <i>tout ki,</i>	
<i>طوتهلم</i> <i>toutalim,</i>	
<i>طوتهلم كه</i> <i>toutalim ki,</i>	
<i>فرضا كه</i> <i>faraza ki,</i>	
<i>فرض ايدهلم كه</i> <i>farz edélim ki,</i>	
<i>كويـا كه</i> <i>ghīouya ki,</i>	as if, as it were
<i>مكر</i> <i>méyér,</i>	} unless, and still, and yet
<i>مكر كه</i> <i>méyér ki,</i>	
<i>مكر سه</i> <i>méyér sé,</i>	while, and yet.

359. *اكر* requires the verb to be in the conditional. Example, *اكر ياپمز* *éyér yapmaz-issé mujazat ederim*, (if he does not do it, I will punish him), *اكر چالشسه اوكرنه جك* *éyér chálışsa eurenéjek* (if he studies he will learn). It is very often omitted, especially in conversation, the sense being sufficiently indicated by the conditional mood of the verb.

Miscellaneous Conjunctions.

360. The remaining conjunctions ■ ■ under :—

اويله که	<i>euilé ki,</i>	} so that
بويله که	<i>beuile ki,</i>	
شويله که	<i>sheuile ki,</i>	
ایمدی	<i>imdi,</i> now, therefore, wherefore	
آنک ایچون	<i>anin ichin,</i>	} therefore
اول سببدن	<i>ol sebebden,</i>	
یعنی	<i>yani,</i> that is to say	
خصوصا	<i>khousoussa,</i>	} especially, particularly
على الخصوص	<i>al elkhousouss,</i>	
زیرا	<i>zira,</i>	} because
زیرا که	<i>zira ki,</i>	
چونکه	<i>chunku or chunki,</i> as, because	
که	<i>ki,</i> that, for, because	
تا	<i>ta,</i> as far, in order that	
مادام	<i>madam,</i> as long as	
مادامکه	<i>madamki,</i> since, ■	
کاشکی or کاشکه	<i>kiashki (keshki),</i> would to God that !	
شاید که	<i>shayed ki,</i> may be that, peradventure lest	
مبادا که	<i>mebada ki,</i> for fear that, God forbid that	
الحاصل	<i>el hássil,</i>	} finally, in a word
ولمحاصل	<i>vé el hássil,</i>	
حاصل کلام	<i>hássilî kélam,</i>	
نتیجه کلام	<i>netijé-i-kélam,</i>	
خلاصه کلام	<i>khoulassa-i-kelam,</i>	
القصة	<i>el-kissa,</i>	
پس	<i>pess,</i> then, moreover	
پس ایمدی	<i>pess imdi,</i> well then	
فقط	<i>fakât,</i> only	
بعده	<i>badahu,</i> then, afterwards.	

361. مکر or مکرکه begins a phrase expressing an exception. Example, اورایه کیده من مکرکه *بارگیر ایله اوله *oraya ghidemezsiniñ méyér ki bégkir ilé ola* (you cannot go there unless with a horse).

* The original Persian pronunciation of this word is *barghir*, but in Turkish it is pronounced *bégkir*. It originally meant a pack-horse, but is now often used for any horse;

362. مکر *méyér*, or مکر سه *méyér sé* begins ■ phrase containing a statement contrasting with what has been asserted previously. Example, ایکی *iki saatdan béri kalemini arayor méyérsé tirébezé uzeriné douriyor* (he has been looking for his pen for two hours, and yet it was on the table all the while).

363. شاید که *shayed ki* is used to express ■ contingency desired or anticipated. Example, اولور *shayed ki kral olour* (peradventure he will become king).

364. مبادا که *mébada ki* is used to express a contingency one fears, but hopes to avoid. Example, اولور *mébada ki kral olour* (for fear that he may become king, God forbid that he become king!).

365. "Or" between numbers is omitted in Turkish. Example, ایکی *iki uch elma* (two or three apples), ای *beshtü ai* (five or six months), kırک *elli lira* (forty or fifty pounds).

EXERCISE XXI.

He neither reads nor writes. Both you and I ■ English. I went, but I did not ■ the pasha, because he was not at home. Although he is rich he is not happy (ممنون *memnoun*). He is neither rich nor poor (فقیر *fakîr*). Whether it rain or not, I shall go out. Whether he like (استمک *isstemek*) it or not, do not do it again (بردها *bir daha*). She is both beautiful and amiable (نازک *nazik*). If you do not obey (اطاعت ایتمک *itaat etmek*) you will be punished. I will help (یاردم *yardım etmek*) you, as you have helped me. Would to God I had known! As if he had been mad (دلی *déli*). You will regret it as long ■ you live. God forbid that she hear it! I will not tell her, ■ I have promised (سوز ویرمک *seuz vermek*). We go and come every day. You must take care or else you will lose your money. I shall neither take care nor lose my money. As you are ■ obstinate (عنادجی *inadjî*) you deserve to lose your money. Give ■ ■ pen and paper.

CHAPTER IX.

"INTERJECTIONS.

366. INTERJECTIONS are words which express ■ sudden and violent emotion.

Sometimes they are used alone, and sometimes accompanied by the word

to which they refer, which in Turkish is generally put in the dative. Example, *aferin* (bravo! well done!), *aferin sizé* (bravo you!); *yazık* (it is a pity!), *yazık sana* (it is a pity for thee!); *wai* (woe!), *wai sizé* (woe to you!).

367. *éi* (O! eh! holloa!), and *ya* (O!) are used simply to call attention, or to express some emotion. Example, *ya kari* (O woman!), *éi* (holloa! ahoy!), *éi ghémiden* (ship ahoy!), *ya hou* (holloa!), *bré* (fellow!), and *bak sana* (I say!), are used for the same purpose.

368. *éiwah* or *héi wah* (alas!), *médéd* (alas! help!), *aman* (mercy! help!), express pain and trouble.

369. *yazık*, *haïf* (pity! it is a pity!), *né yazık* (what pity!) express regret.

370. *wai* (woe!), *wai bashina*, *wai sana* (woe to thee!), express a threat.

371. *mashallâh* (dear me!—literally, what great things God has willed!—wonderful!) expresses admiration or surprise.

372. *sakın* (take care, now! mind what you are about!), *ghieuzunu ach* (be attentive! keep your eyes open! be sharp! take care!), *zinhar* (Persian) (take care! beware!), express a warning.

373. *sawont* (get out of the way! clear the road!), *haïdé ghit* (be off!), are used to drive any one away.

374. There is a species of interjection of Persian origin which consists of a added to a word. Example, *shah* (a king), *shaha* (O king!), *mihriban* (a friend), *mihribana* (O friend!).

375. There is also a Turkish interjection consisting of the same letter, only it is put at the end of a sentence instead of being added to a noun. Example, *o benim dir a* (that is mine, mind!). Instead of the letter a, the syllable *ha* is sometimes used. Example, *o benim dir ha*.

376. The other interjections most used are the following:—

helé, now! look there! well, did you ever!

dé or di bâkâlîm, } now then! well, go on!
démdî (déindik), }

haïdi, come!

- ای والله *éi walláh*, thanks (good, by God!) |
 های های *hai hai*, to be sure! yes, certainly! |
 استغفرالله *esstaghfrulláh*, God forgive me! (used when one is praised, or
 when ■ has committed ■ fault)
 نعوذ بالله *nauzu-billáh*, God preserve us! (we take refuge in God)
 معاذالله *maazalláh*, God forbid! (God is ■ only refuge in such an event)
 حاشا *hasha*, God forbid!
 ان شاء الله *inshalláh*, please God! (if God wish!)
 والله *walláhi*,
 تالله *talláhi*, } by God!
 بالله *billáhi*, }
 واخ *wakh*, alas! woe!
 واویلا *wa véila*, Oh! alas!
 صوص *souss*, hush! hold your tongue!
 دیها or دیها *di ha*, come now, what's that!
 مرحبا *mérhaba*, hail! (used only between Mussulmans)
 لیك *lebbik*, holloa! here I ■! what ■ your commands?
 اوخ *okh*, Oh, I am glad!
 اوف *ouf*, ah, what a bother!

EXERCISE XXII.

Thanks! Please God we shall see each other again soon. What a pity!
 Bravo you! O king! I say! Be off! Get out of the way! Come, be
 quick! Hush! the professor is coming. Oh, I am glad! By God I do not know!
 Mercy! Sir, I did not do it. Is this correct? To be sure! That is my box,
 mind! I thought you had forgotten me. God have mercy on me! (what an
 idea!) Woe to them! Will your friend come to Turkey? Please God! (I hope
 so) for he is a very affable (نازك *nazik*) man.

CHAPTER X.

THE FORMATION OF TURKISH WORDS.

1. Turkish Nouns.

377. By the addition of the syllable جی to a noun another noun is
 formed indicating the individual who exercises ■ trade or calling connected
 with the first noun. Example, توتون *tutun* (tobacco), توتونجی *tutunju*

(a tobacconist); تنكه *tenéké* (tin), تنكه جي *tenékéji* (a tinman); شڪر *sheker* (sugar), شڪر جي *shekerji* (a confectioner); اتمڪ *ekmek** (bread), اتمڪ جي *ekmekji* (a baker); تيمور *démir* (iron), تيمور جي *démirji* (a smith); صو *sou* (water), صو جي *soujou†* (a water-seller).

378. The termination جي *ji* is also used for making ~~names~~ designating persons who practise something expressed by the noun to which it is appended. Example, دعا *doua* (a prayer), دعا جي *duaji* (one who prays); لطفه *yalán* (a lie), لطفه جي *yalánji* (a liar); لطيفه *latifé* (a joke), لطيفه جي *latiféji* (a joker).

379. By adding جي *iji* to the root of a verb a noun is formed designating a person who habitually performs the action expressed by the verb. Example, سومڪ *sevmek* (to love), سومڪ جي *seviyi* (a lover); صاتمڪ *sátmak* (to sell), صاتمڪ جي *satiji* (a seller); يازمڪ *yazmak* (to write), يازمڪ جي *yaziji* (a writer); المڪ *álmak* (to buy), المڪ جي *áliji* (a buyer).

380. If the root of the verb end in a vowel then يي جي *yiji* must be added instead of جي *iji*. Example, اوڦومڪ *okoumak* (to read), اوڦومڪ جي *okouyijou* (a reader).

381. If the root of the verb end in ت quiescent it generally changes into د before جي *ji*. Example, يراتمڪ *yerátmak* (to create), يراتمڪ جي *yerádiji* (a creator).

382. An enormous number of Turkish nouns are formed by the help of the termination لڪ or لك *lik, lîk, louk, or luk*. In the first place, names of abstract qualities are obtained by adding it to adjectives. Example, كوزلڪ *ghiuzel* (beautiful), كوزلڪ *ghiuzellik* (beauty); اوفاك *oufak* (small), اوفاك *oufaklik* (smallness); دوز *douz* (smooth), دوزلڪ *douzlouk* (smoothness); زنڪين *zenghin* (rich), زنڪينلڪ *zenghinlik* (opulence); كبرلي *kibrli* (proud), كبرليلڪ *kibrilik* (pride).

383. Names of trades or professions are also formed by adding جي *ji* to the nouns designating the persons who exercise them. Example, تيمور جيلىڪ *démirjilik* (the trade of a smith), اتمڪ جيلىڪ *ekmekjilik* (the trade of a baker), ڪاڙڪجي *kâikji* (a boatman), ڪاڙڪجيلىڪ *kâikjilik* (the trade of a boatman).

384. The same termination added to a noun designates a place where

* Written *etmek* but pronounced *ekmek*.

† The termination جي *ji* is pronounced *ji, jî, jou, or ju* according to the preceding predominant vowel. See 58.

something (expressed by the noun) is found or fit for that thing. Example, *ormân* (a wood or forest), *ormânlik* (a place full of forests); *sâz* (a reed), *sâzlik* (a place full of reeds); *chibouk* (a pipe), *chibouklouk* (the place where the pipes are kept); *touz* (salt), *touzlouk* (a saltcellar). *لق* or *لك* also indicate quantity, *bes* *ghroushlouk* (five piastres' worth), *iki* *ghroushlouk* (two piastres' worth).

385. Verbal nouns are formed by adding *لق* or *لك* to infinitives. Examples, *yazmak* (to write), *yazmaklik* (the action of writing, or writing); *okoumak* (to read), *okoumaklik* (the action of reading, or reading), *sevmek* (to love), *sevmeklik* (the action of loving, or loving).

386. Nouns are also obtained by putting the termination *ش* to the roots of verbs. Examples, *almak* (to buy), *alış* (a purchase, buying); *vermek* (to give), *verish* (giving, a gift); *alış-verish* (giving and taking, commerce); *bilmek* (to know), *bilish* (knowing).

387. If the root of the verb end in a vowel, then *yish* must be added instead of *ش*. Example, *suwéylmek* (to speak), *suwéyléyish* (speaking, or way of speaking); *okoumak* (to read), *okouyoush* (reading, or way of reading). This kind of substantive generally expresses the way of doing anything. Example, *beuile okouyoush olmaz* (such a way of reading is not permissible).

388. If the root of the verb end in a quiescent *ت*, it generally changes into *د* before this termination. Example, *yerâtmak* (to create), *yerâdîsh* (creating, the action of creating).

389. Some few nouns are also made by adding the letter *ج*, instead of *ش*, to the roots of reflective verbs. Example, *sevinmek* (to be glad), *sevinj* (gladness); *kâzânmak* (to win, gain), *kâzânj* (gain, profit, earnings).

390. A noun is likewise formed by the addition of *كو* or *كى* *ghi* or *ghu* to the root of a verb. Example, *virghiou* or *vérghi* (giving, ■ gift, ■ tribute—from *ویرمك*), *seoghi* (love, loving—from *سویمك*), *bilgha* (knowing, knowledge—from *بیلیمك*).

391. Sometimes the termination *كيج* *ghij* or *غيج* is used instead of *كو* or *كى*. Example, *bilghij* (knowing, knowledge).

392. By affixing *م* *im*, *im*, *oum*, or ■ to the root of a verb a few nouns

■ formed. Example, اولم *eulum* (dying, death—from اولمك *eułmek*, to die), اتم *átim* (a cast, a throw, throwing) from اتمق *átmak* (to throw).

393. This termination sometimes indicates quantity. Example, اتم *átim* (a charge of powder, i.e., the quantity that one can throw, the distance one can throw); يوتم *youtum*, from يوتمق *youtmak* (to swallow) (the quantity one can swallow); اچم *ichim*, from اچمك *ichmek* (to drink) (the quantity one drinks at one time).

Diminutive Nouns.

394. Diminutive nouns are constructed by adding جق *jik* or جك *jik* and جغر *jaghaz** or ججر *jéyéz*,* as euphony requires,† to other nouns. Example, او *ev* (a house), او ججر *evjéyéz* (a little house); آدم *ádám* (a man), آدم ججر *adamjaghaz* (a little man); قوی *keuī* (a village), قوی جك *keuījuk*† (a little village); قوزو *kouzou* (a lamb), قوزو جق *kouzoujouk*† (a little lamb).

395. If the noun end in ك, that letter is omitted or changed into ■ in the diminutive. Example, كوپك *kieupek* (a dog), كوپك or كوپه جك *kieupéjik* (a little dog).

396. The above rule holds good with respect to some adjectives ending in ك and ق. Example, كچوك *kuchuk*, كچوچك *kuchujuk* (rather small); سىجاق *siják* (hot), سىجاق جق *sijájik* (rather hot).

397. از *áz* (little) and چوق *chok* (much) do not conform to this rule, for their diminutives are respectively ازه جق *ázajik* (a very little), چوغياچك *choghouljak* (rather much).

398. Names of languages are formed by adding جه *jé, ja*, to the names of nations. Example, انگليز *inghliz* (English), انگليز جه *inghlizjé* (the English language); فرانسز *fransiz* (French), فرانسز جه *fransizja* (the French language); عربيجه *arabja* (the Arabic language).

399. This same termination is used to express the way of doing anything. Example, چوچقجه *chojoukja* (in a childish way), قارىجه *kárija* (in a womanish way), فيلسوفجه *féilésoufja* (in a philosophical way), سزجه *sizjé* (in your way), بنجه *benjé* (in my way).

■ Also pronounced *jaghiz* and *jéjiz*.

† I.e., ججر *jaghaz* is added to nouns in which hard vowels preponderate, and جك *jéyéz* to nouns in which soft vowels ■ predominant.

‡ جق and جك are euphonic and are pronounced *jik*, *jik*, *jouk*, or *juk* according to the preceding predominant vowel. See 58.

400. A diminutive of the above termination is formed by omitting the final *s* and adding *لین léyn*. Example, *کاریج‌لین kârījaleýin* (somewhat in a womanish way).

EXERCISE XXIII.

Give me five piastres' worth of tobacco. Seamanship is a useful art. Bring the saltcellar. Is your brother a smith or a sailor? He is neither a sailor nor a smith; he is a soldier (*عسكر assker*). That little lamb is very pretty. What a pretty little girl! Is it proper to talk thus? There is no commerce in this country. God is the creator of all things. Has the boatman come? Do you know Turkish as well as (*قدر kâdar*) French? I both read it and speak it. In my opinion, in order to learn French well you must go to France. You are (*حق‌ن‌وار hâkîñiz var*) right, but one can learn it pretty well in Turkey. Where did you learn Arabic? I learnt it in Constantinople, but I only speak a very little. You ought to act like a philosopher. He acted like a man. You must not act like a woman. Were you not writing while I was speaking? No, Sir, I was listening. Is the garden in which you were walking your property (*مال mál*)? No, I have sold it to the baker whom I told you of. Have you seen his little daughter?

2. Turkish Adjectives.

401. By adding *لو lou, lu, li, or lî* to a noun an adjective is formed indicating possession of the thing designated by the noun or connection with it. Example, *عقل âkl* (sense), *عقل‌لو âkllî* (sensible, possessed of sense); *جان jân* (a soul), *جان‌لو jânli* (living, possessed of a soul); *كريد Ghirid* (Crete), *كريد‌لو Ghiridli* (Cretan); *لوندرا Løndra* (London), *لوندرا‌لو Londralî* (of London); *بيج Bech* (Vienna), *بيج‌لو Bechli* (Viennese).

402. The termination *سز siz, sîz, souz, or suz*, corresponding to "less" in English, when added to a noun, forms an adjective expressing the want or absence of the thing designated by the noun. Example, *عقل‌سز âklsîz* (foolish, senseless), *مناسبت‌سز munasébet-sîz* (improper, i.e., without propriety), *پارە‌سز parasîz* (penniless, without money), *اوسز evsîz* (homeless, houseless), *دقت‌سز dikkâtsîz* (careless), *عار‌سز arsîz* (impudent, without shame).

403. Some few adjectives are formed by adding *ی ik* or *اق ak* to the root of a verb. Example, *کیرمک kirmek* (to break), *کیریک kırîk* (broken); *چاتلامک çatlamak* (to crack, split), *چاتلاق çatlâk* (cracked, split); *اوتورمک otourmak* (to sit); *اوتوراق otourâk* (stationary, applied to

troops in garrison) ; دوراق يری *dourâk yéri* (a stopping place).

404. Some adjectives are also derived from verbs by the addition of *ghin* or قین or قون to the root. Example, شاشمق *shashmak* (to be bewildered), شاشکین *shashkîn* (stupid, bewildered) ; قیزمق *kîzmak* (to get hot, to get angry), قیزغین *kîzghîn* (hot, angry, in heat) ; قیرمق *kîrmak* (to break), قیرغین *kîrghîn* (hurt, vexed, grieved). دارغین *darghîn* (passionate, angry), derived from دارلمق *dârilmak* (to get angry), is somewhat irregular.

405. *jé, ja*, which in this case corresponds to "ish" in English, added to an adjective, forms a sort of diminutive adjective. Example, قره *kâra* (black), قراجه *kâraja* (blackish, rather black) ; خسته *khâssta* (ill), خستجه *khâsstaja* (rather ill) ; ايو *ei* (good, well), ايوجه *ei-jé* (pretty well) ; كوزل *ghinzel* (pretty), كوزلجه *ghiuzeljé* (rather pretty) ; شاشکین *shashkîn* (stupid), شاشکینجه *shashkînja* (rather stupid) ; بيوک *biyuk* (big), بيوکجه *biyukjé* (rather big) ; دوز *douz* (smooth), دوزجه *douzja* (pretty smooth).

EXERCISE XXIV.

Are you ■ Constantinopolitan? No, I was born (طوغمتی *doghmak*) in Smyrna. He is a Bosnian (بوسنه‌لو *Bossnali*), but he speaks Turkish pretty well. The Herzegovinians (هرسکلو *Herseklî*) are a brave (شجاع‌تلو *shejaatli*) nation (ملت *millet*), but they are very lazy. The Montenegrins (قره‌طاغلو *Kâra dâghlî*) are very cruel (انسانیتسن *insaniyyetsiz*). If you were born in Constantinople, you must be ■ Constantinopolitan. This cup is broken. He is a very passionate man. What is your trade (صنعت *sanat*)? I am a sailor (کیمچی *ghémiji*) at present, but formerly I was ■ shopkeeper (دکانچی *dukkianji**). I wish I were a soldier (عسکر *assker*). Did you not know that my father was a bookseller (کتابچی *kitâbjî*)? I thought so. This is a very useful (فائده‌لو *fa'ideli*) book. Some of your pupils are very stupid. Our professor is a very learned (معلوماتلو *maloumatli*) man. You ought not to be so careless. The weather (هوا *hawa*) is very damp (رطوبت‌لو *routoubetli*) in England. I prefer (ترجیح ایتیمک *térjih etmek*) the climate (هوا *hawa*) of Constantinople, because it is not so damp.

3. Turkish Verbs.

406. Transitive verbs are formed from nouns and adjectives by the addition of لامق *lamak* to those containing hard letters, and لیمک *lémek*

* *dukkian* (a shop), originally ■ Arabic word, is sometimes pronounced *dukén* by the Turks.

to those containing soft. When this termination is added to a noun, it has the meaning of "to provide with," and when added to an adjective it signifies "to render." Example, باغ *bâgh* (a tie, ■ knot, string), باغلامق *bâghlamak* (to tie, fasten, bind); صر *sou* (water), صرلامق *soulamak* (to water—a garden, flowers, &c.); نشان *nishân* (a mark, ■ pledge, token given to ■ girl at a betrothal), نشانلامق *nishânlamak* (to betroth); مهر *muhur* (a seal), مهرلامق *muhurlamak* (to seal); حاضر *hâzır* (ready), حاضرلامق *hâzırlamak* (to prepare); تمیز *témiz* (clean), تمیزلامق *témizlemek* (to clean).

407. Passive and neuter verbs are formed by the addition of لنمق *lanmak* or انمق *lenmek*. Example, اکشی *ekshi* (sour), اکشیلنمک *ekshilenmek* (to become sour); خسته *khássta* (ill), خستیلنمق *khásstalanmak* (to grow ill, fall ill); صاغر *saghır* (deaf), صاغرلنمق *saghırlanmak* (to become deaf); گوزل *ghiuzel* (pretty), گوزللنمک *ghiuzellenmek* (to grow pretty, become beautiful).

408. Some neuter verbs are formed from adjectives by the addition of لشمق or لشمک *leshmak* or *leshmek*. Example, اکشیلشمک *ekshileshmek* (to get sour), گوزلشمک *ghiuzelleshmet* (to become beautiful).

409. This same termination, however, added to nouns produces reciprocal verbs. Example, مکتوب *mektoub** (a letter), مکتوبلشمک *mektupleshmek* (to correspond).

410. A few neuter verbs are formed from adjectives by the addition of المق *almak*. Example, چوغالمق *choghâlmak* (to increase—from چوق *chok*, much), ازالماق *âzalmak* (to diminish—from از *âz*, little).

411. Other neuter verbs are formed by the addition of رمق. Example, قره *kâra* (black), قارارمق *kârarmak* (to get black, dark, or lowering); اق *âk* (white), اغارمق *âgharmak* (to grow white, to break—the day).

EXERCISE XXV.

Did you seal the letters? I forgot to seal them, but I tied them. He has fallen ill. Have you watered the garden? I watered it yesterday. Have you prepared the dinner? They corresponded for many years, but they never saw each other. My money has diminished. I awoke when it began to dawn (اغرمغه *âgharmagha bâshlamak*). Did you get up? No, I went to sleep again. The state of the country has grown worse. The revenue of Turkey has diminished since the war. Perhaps it will increase next year. I hope so, but it is not probable (احتمال *ihimâl*), as she has lost several provinces (ولایت *vilayet*).

* Or *mektup*.

Russia is ■ powerful (قوتلو *kouvvethi*) enemy. Can you speak Russian? Pretty well. How long have you been learning it? Two years and a-half. Then (اوله ایسه *euilé issé*) you must speak it very well. I should have learnt it very well, if I had studied properly. Laziness is ■ bad thing.

CHAPTER XI.

THE CONSTRUCTION OF PERSIAN WORDS.

1. The Persian Noun.

412. ABSTRACT nouns and names of professions are formed in Persian by adding ی, which corresponds to لق or لك in Turkish, to nouns and adjectives. Example, خوب *khoub* (beautiful), خوبی *khoubi* (beauty); دردمند *dérdmend* (afflicted), دردمندی *dérdmendi* (affliction); آهنگر *ahengher* (a smith), آهنگری *ahengheri* (the trade of a smith); زرگر *zergher* (a goldsmith), زرگری *zergheri* (the trade of a goldsmith); سفید *séfid* (white), سفیدی *séfidi* (whiteness).

413. If the word from which the abstract noun is formed end in ا, then the ی is doubled. Example, کدا *ghéda* (a beggar), کدایی *ghédayi* (beggary).

414. If it end in a vowel ا gh is introduced instead of s, but the sound of é is retained. Example, بنده *bendé* (a servant, a slave), بندگی *bendégli* (slavery, servitude).

2. The Persian Adjective.

415. Persian adjectives are formed from nouns by the addition of ی or انه *ané*. Example, آدم *adam* (a man), آدمی *adami* or آدمانه *adamané* (human); پادشاه *padishah* (an emperor), پادشاهانه *padishahané* (imperial).

416. If the noun end in a vowel s, that letter ■ omitted before انه *ané* and a ل gh preceded by the sound of é put in its place. Example, بنده *bendé* (a slave), بندگانه *bendégliané* (humble).

417. Persian adjectives are also formed by appending the terminations مند *mend*, ناک *nak*, وار *var*, or ور *ver* to nouns. Example, درد *dérd* (grief), دردمند *dérdmend* (afflicted, full of grief); زخم *zakhm* (a wound), زخمناک *zakhmnak* (wounded, full of wounds); هنر *huner* (talent), هنرمند *hunermend* (talented); امید *eumid* (hope), امیدوار *eumidvar* (hopeful, hoping); هول *hevl* (terror), هولناک *hevlnak* (terrible, terrific); خطر *khatr* (danger), خطرناک *khatrnak* (dangerous).

418. Adjectives describing one's nationality or place of birth are formed by the addition of *ی*. Example, *اصفهان* *Issfahan* (Ispahan), *اصفهانى* *Issfahani* (of Ispahan); *عرب* *Arab* (an Arab), *عربى* *Arabi* (Arabic, Arabian); *ایران* *Iran* (Persia), *ایرانى* *Irani* (Persian).

419. If the substantive from which such an adjective is formed end in a vowel *ı* or *ı* the *ی* must be preceded by a *و*. Example, *بروسه* *Broussa* (the town of Broussa), *بروسه‌و* *Broussavi* (belonging to the town of Broussa); *بصره* *Bassra* (the town of Bassora), *بصره‌و* *Bassravi* (belonging to the town of Bassora); *نمسه* *Nemsé* (Germany), *نمسه‌و* *Nemsévi* (German).

420. Adjectives stating the material of which a thing is made are formed by affixing *ین* *in* to the name of the substance. Example, *سیم* *sim* (silver), *سیمین* *simin* (of silver); *زر* *zer* (gold), *زرین* *zerin* (golden); *اهن* *ahen* (iron), *اهنین* *ahenin* (of iron).

3. The Persian Participles.

421. Persian infinitives are not used in Turkish, but Persian present or active participles, and past or passive participles, frequently are, especially in the formation of compound words; and they are sometimes used as nouns. Example:—

- دارنده* *darendé*, holding, who holds; a bearer, holder, possessor (of a letter, &c.)
آینده *ayendé*, coming, who comes, future
رونده *revendé*, going, who goes
خواننده *khanendé*, singing, reading; a singer, reader
خواه *khah*, desiring, wishing
خیرخواه *khair-khah*, a well-wisher
بدخواه *bed-khah*, an evil-wisher
خوانده *khandé*, called, invited
دیده *didé*, seen
امور دیده *umour didé*, who has seen business, experienced
شکسته *shikessté*, broken
دل شکسته *dil shikessté*, heart-broken
نما *norma*, showing
راہ نما *rahnuma*, showing the road, a guide
گیر *ghir*, taking, holding, conquering
جهانگیر *jihan-ghir*, world-conquering
باز *baz*, playing, risking
جانباز *janbaz*, who risks his life; an acrobat, a horse-breaker, horse-dealer.

422. The Persian active participles ■■■ either regular or irregular. The regular active participles are divided into two classes, those which end in ز, and those which end with any other letter.

423. The passive of a regular active participle ending in ز is formed by removing that letter, and putting ختۀ in its stead. Example, سوز *souz* (burning), سوخته *soukhté* (burnt). (This word is also used as ■ noun, meaning one whose heart is inflamed with the love of God or science. Hence it also signifies a student of law and divinity.) ساز *sâz* (making, fabricating), ساخته *sakhté* (made, fabricated, spurious, forged). Hence the Turkish word ساخته کار *sakhté-kîar** (a forger).

424. The passive of the regular active participles which do not end in ز is obtained by the addition of یدۀ *idé*. Example, پسند *pésend* (approving), پسندیدۀ *pessendidé* (approved); رس *ress* (bringing, causing anything to reach its destination†), رسیدۀ *ressidé* (arrived, matured), نو رسیدۀ *nev-ressidé* (newly-arrived, just come to maturity).

425. The passive of irregular active participles ends always in تۀ *té* or دۀ *dé*. Example, بسته *besté* (tied), دیدۀ *didé* (seen), گفتۀ *ghiufté* (said), داشتۀ *dashté* (had).

426. Another kind of Persian active participle, ending in ندۀ *endé* or آیندۀ *aindé* is much used in Turkish as a noun. Example, دارندۀ *darendé* (having, bearing, carrying, the bearer), خوانندۀ *khanendé* (singing, a singer, a reader).

427. The Persian active participle which ends in ان *an*, instead of ندۀ *ndé* or آیندۀ *aindé*, is also much used in Turkish as an adjective. Example, سوزان *suzan* (burning), گویان *ghuyan* (speaking), روان *revân* (flowing, moving), رخشان *rakhshan* (flashing, brilliant).

CHAPTER XII.

THE FORMATION OF ARABIC WORDS.

428. THOUSANDS of Arabic words being constantly used in Turkish some knowledge of the formation of Arabic words is indispensable, and is a great assistance to the memory. There is, strictly speaking, no limit to the words

* See note page 7.

† Hence, نامه رس *namé res* (an envoy who brings a letter).

which the Turks borrow from Arabic, and the number of Arabic words to be learnt would thus be a great difficulty were it not that they are all derived from certain roots which are, of course, very much less numerous. If the learner get a proper insight into the system of Arabic derivation of one word from another his labour is vastly diminished. After acquiring a certain number of roots he will at once recognise and remember a large number of words formed from them. This system of derivation is extremely regular, logical, and beautiful, although, at first, it appears complicated.

429. The number of Arabic verbal nouns in use in Turkish, in particular, is extremely large. Every Arabic verb has a large number of verbal nouns derived from it, but there are twenty-four different forms which are most met with in Turkish. Of course these twenty-four forms of every root are not in use.

430. Every Arabic root in general consists of three letters only, to which a vast number of derivatives can be traced.* Example, كَتَبَ *kétéb* in Arabic means "he wrote," which is the third person singular, past tense of the verb, which corresponds to our infinitive, which does not exist in Arabic. From this we have the active participle كَاتِب *kiatib*,† writing, one who writes, hence a writer, a clerk. مَكْتُوب *mektoub* is the past participle meaning written; hence, something written, a letter. مَكْتَب *mekteb* is what is called the noun of place formed by prefixing م to any root, and signifies the place where writing goes on; hence a school, an office. Almost every root has all these kinds of derivatives, or most of them.

431. There are a few Arabic roots consisting of four letters, as دَحْرَج *dahraj* (to roll, he rolled), and even some of five, but they are extremely rare.

432. There are a great number of nouns of action which are derived directly from the root, but twenty-four are most in use in Turkish. The word فَعَلَ *fal* (doing) is taken as the model which is supposed to have all these twenty-four forms and more, although they are all not in use, and every other root is supposed to have the same number of derivatives, although, in fact, they have a few only. By studying the following table the learner will soon be able on meeting with an Arabic word to tell

* Some words are derived from roots which are lost or out of use.

† The sound of *i* is introduced into the pronunciation by the Turks. See note page 7.

whether it is one of these forms, which are called primitive, to distinguish them from others termed derived forms, of which we shall speak further on.

433. Table of the Primitive Forms of an Arabic Root of Three Letters.

1.	فَعَّلَ <i>fal</i>	ضَبَطَ <i>zābt</i> , holding, seizing
2.	فَعَلَ <i>fil</i>	فَسَقَ <i>fissk</i> , sin, wickedness
3.	فَعُلَ <i>foul</i>	حَزَنَ <i>huzn</i> , sadness
4.	فَاعَلَ <i>fael</i>	طَلَبَ <i>taleb</i> , demanding
5.	فِيَلَ <i>fial</i>	صَغَرَ <i>sighar</i> , smallness
6.	فَعَّالَ <i>fēaal</i>	سَلَّمَ <i>sélam</i> , salutation, peace
7.	فِإَالَ <i>fiaal</i>	حَجَبَ <i>hijab</i> , shame
8.	فُؤَالَ <i>fuaal</i>	بُخَّرَ <i>bukhar</i> , exhalation, vapour
9.	فُعُولَ <i>fuoul</i>	دَخَلَ <i>dukhoul</i> , entering
10.	فَعُولَ <i>fēoul</i>	قَبِلَ <i>kāboul</i> , accepting
11.	فَعَلَى <i>fala</i>	دَعَى <i>dawa</i> , asserting a claim, lawsuit
12.	فُعُلَى <i>foula</i>	سَكَنَى <i>sukna</i> , habitation
13.	فَعْلَانَ <i>filan</i>	حَرَمَانَ <i>hirman</i> , disappointment, being disappointed
14.	فُؤْلَانَ <i>foulan</i>	بَطَّلَانَ <i>boutlān</i> , being unfounded, absurdity
15.	فَعْلَانَ <i>faalan</i>	لَمَعَ <i>leméan</i> , shining
16.	فَعْلَةً <i>falet</i>	زَحَمَتْ <i>zahmet</i> , trouble
17.	فَعْلَتَ <i>filet</i>	فَطِنَتْ <i>fitnet</i> , quickness of intelligence
18.	فُعْلَتَ <i>foulet</i>	حُرِمَتْ <i>hurmet</i> , respect, prohibitedness
19.	فَاعْلَتَ <i>faalet</i>	غَلَبَتْ <i>ghalabet</i> , victory
20.	فَعَّالَتَ <i>fēaplet</i>	سَعَدَتْ <i>saadet</i> , happiness, felicity
21.	فِإَاعْلَتَ <i>fiaalet</i>	دَرَايَتْ <i>dirayet</i> , ability
22.	فُؤُوعْلَتَ <i>fuoulet</i>	سَهْوَتْ <i>suhoulet</i> , ease

23. مَفْعَلَاتِ *mefalet* مَرْحَمَتِ *merhamet*, mercy

24. مَفْعَلَاتِ *méfilet* مَحْمَدَتِ *mahmidet*, a praiseworthy point of character, glory.

434. Every word in the second column is derived from ■ root corresponding in form to فَعَلَ *fal*, which is supposed to have all the other twenty-four forms and more. Example, رَحِمَتْ *rahmet* is derived from رَحِمَ (having mercy), and مَرْحَمَتِ from the same; قَبُولِ from قَبَلَ (accepting), and so on, but frequently the roots are not adopted in Turkish, while the derivatives are.

The Arabic Active and Passive Participles.

1. The Active Participle.

435. The active participle of an Arabic verb of three letters is formed by inserting an ا between the first and second letter. The second letter of the root is then followed by a *kessré*, or the sound of i. Example, كَتَبَ* *keteb* (he wrote), كَاتِبٌ † *kiatib* (writing, one who writes, a writer), طَلَبَ *taleb* (he demanded, desired), طَالِبٌ *talib* (desiring, one who desires, seeks, a seeker; hence, a student, a seeker after knowledge); نَصَرَ *nassar* (he helped), نَاصِرٌ *nassir* (helping, one who helps, a helper).

436. The plural of these participles used as nouns is formed by putting ■ after the first letter of the root and inserting ا after the second, thus:—

Singular.	Plural.
طَالِبٌ <i>talib</i>	طُلَّابٌ <i>toulab</i> , students, seekers
كَاتِبٌ <i>kiatib</i>	كُتَّابٌ <i>kiuttáb</i> , † writers
حَاكِمٌ <i>hakim</i>	حُكَّامٌ <i>hukkiam</i> , judges, rulers.

437. The plural of these nouns may also be formed as follows:—

■ This third person singular of the past tense, corresponding to our infinitive (which does not exist in Arabic), is never used in Turkish.

† The sound of i is introduced by the Turks, but does not exist in the original Arabic pronunciation. See note page 7.

Singular.

طالب *talib*

كاتب *katib*

Plural.

طالِبَة *talebé*, students

كتّاب *ketébé*, writers.

438. If the second letter of the root be و or ا it changes into a ' in the active participle. Example:—

سوق *seuk*, pushing

ميل *méil*, inclination, inclining

سائق *sa'ik*, who pushes, ■ pusher

مايل *ma'il*, who inclines, inclining.

439. There are three forms of the Arabic verb, corresponding to فعيل *fa'il*, فاعول *faoul*, and فعال *faaal*, which are like active participles or adjectives. Example:—

رحم *rahm*, pity, pitying

كتم *ketm*, being discreet, discretion, concealing

حمل *haml*, a burthen, bearing, carrying

رحيم *rahim*, who pities, has mercy, merciful, compassionate

كتوم *kétoum*, who is discreet, prudent, who conceals

حامل *hámml*, one who carries, a porter.

2. The Passive Participle.

440. The passive participle of a verb of three letters is formed by putting a م followed by a ' , or the sound of *a* or *é*, before the first letter of the root, and a و after the second. Example:—

كتب *ketb*, writing

نصر *nássr*, helping, aid

نظر *názzr*, looking

نظم *názm*, putting into metre, versifying

نسخ *nesskh*, abolishing

نقل *nákl*, narrating, transporting

طلب *taleb*, desiring, demanding

مكتوب *mektoub*, written, what has been written, a letter

منصور *mánsour*, helped, assisted (by God)

منظور *mánzour*, looked at, seen, examined

منظوم *mánzoum*, ranged in metre, metrical

منسوخ *mensoukh*, abolished

منقول *menkoul*, narrated, transported

مطلوب *matloub*, desired, a desideratum.

441. The plural of these participles, when used ■ nouns, is formed after the model of those following.

Singular.
 مكتوب *mektoub*, a letter
 مطلوب *mâtloub*, a desideratum

Plural.
 مكاتيب *mékiatib*, letters
 مطلوبات *mâtloubat*, desiderata.

The Arabic Comparative and Superlative.

442. The Arabic comparative and superlative are formed by putting an ا before the root of the word and writing ا after the second letter, or rather giving it the vowel *u* or *e* after it. Example:—

رحم <i>rahm</i> , mercy	أرحم <i>erham</i> , more merciful ■ most merciful
فضل <i>fazl</i> , excellence, virtue	أفضل <i>efzal</i> , more excellent or most excellent, more or most virtuous.

Or, in other words, it always corresponds to the form أَفْعَل. Example, أَكْبَر *ekber* (greater, or the greatest).

443. The plural form of these words, when used as nouns, which is most common, is always on the model of أَفَاعِل *éfail*. Example:—

أفضل <i>efzal</i> , most excellent	أفاضل <i>éfazil</i> , most excellent people
أكبر <i>ekber</i> , greatest	أكابر <i>ékabir</i> , the aristocracy, the greatest
أحسن <i>ahsan</i> , most beautiful	أحاسن <i>ahasin</i> , the most beautiful.

444. The feminine of these superlatives is always shaped on the model of فُعْلَى *foula*. Example:—

Masculine.	Feminine.
أعلى <i>ala</i> , the highest	ألى <i>ulya</i> , the highest
أكبر <i>ekber</i> , the greatest	كبرى <i>kubra</i> , the greatest.

The Noun of Place.

445. Nouns indicating a place or locality where any action takes place are formed in Arabic by putting a م, followed by *ustûa* or the sound of *a* or *e*, before the root of the verb expressing that action. Thus كتب *ketb* means writing; put a م, followed by the sound of *e*, before it, and you have

the word مكتب *mekteb*, which in Turkish means ■ school (a place where writing goes on). In Arabic it also means ■ office. Example:—

Root. ■	Noun of place.
خرج <i>kharj</i> , going out	مخرج <i>makhrej</i> , ■ outlet, issue
جمع <i>jem</i> , collecting	مجمع <i>mejma</i> , ■ place where things ■ collected together, ■ junction
طبخ <i>tābkh</i> , cooking	مطبخ <i>mātbākh</i> ,* ■ kitchen; ■ place where cooking goes ■
طبع <i>tāb</i> , printing	مطبع <i>mātba</i> , ■ printing-office
دخل <i>dakhl</i> , entering	مدخل <i>medkhal</i> , an entry, inlet.

446. Sometimes the second vowel of the noun of place is *i* instead of *a* or *é*. Example:—

Root.	Noun of place.
نزل <i>nezl</i> , descending, alighting	منزل <i>menzil</i> , a station (where one alights)
جلس <i>jels</i> , sitting	مجلس <i>mejliṣ</i> , a council, company
سجد <i>sejd</i> , worshipping	مسجد <i>messjid</i> , ■ mosque (a place where one worships)
شرق <i>shark</i> , rising (as the sun)	مشرق <i>meshrik</i> , the place where the sun rises, the east
غرب <i>gharb</i> , setting (as the sun)	مغرب <i>maghrib</i> , the place where the sun sets, the west.

447. The plural of nouns of place is formed on the model of منازل *menazil* (stations), which is the plural of منزل *menzil*. Example:—

Singular.	Plural.
مكتب <i>mekteb</i> , ■ school	مكاتب <i>mekitātib</i> , schools
مجلس <i>mejliṣ</i> , a council	مجالس <i>mejaliss</i> , councils
مسجد <i>messjid</i> , ■ mosque	مساجد <i>messajid</i> , mosques
ممكن <i>messken</i> , an habitation	مساكن <i>messakin</i> , habitations
مسلك <i>messlek</i> , ■ road, path, career	مسالك <i>messalik</i> , roads, paths, careers.

448. A *s* is sometimes found at the end of a noun of place, ■ مدرسة *medressé* (a college) from درس *derṣṣ* (a lesson, teaching), محكمة *mehkemé* (a court of justice) from حكم (judging, decreeing).

■ Vulgarly pronounced by the Turks *moutfák*.

† See note page 7.

The Noun of Instrument.

449. By prefixing م, followed by a *kessré*, i.e., the sound of *i*, and by putting ■ (') or ل, i.e., the sound of *é* or *a*, after the second letter of the root, the name of the instrument is obtained used to perform the action designated by the verb. Examples :—

Root.	Noun of Instrument.
فتح <i>feth</i> , opening	مفتاح <i>miftah</i> , ■ key
نشر <i>neshr</i> , sawing	منشار <i>minshar</i> , ■ saw
سطر <i>setr</i> , a line, ruling with lines	مسطر <i>misstar</i> , ■ ruler
صقل <i>sákl</i> , polishing	مصقل { <i>másskál</i> } anything used to { <i>misskal</i> } polish with.

450. Sometimes the noun of instrument ends with a *ä*. Example :—

Root.	Noun of Instrument.
كنس <i>kenss</i> , sweeping	مكنسة <i>miknesset</i> , a broom.

451. If the noun of instrument take a (') after the second letter of the root it forms its plural thus,—

Singular.	Plural.
مسطر <i>mistar</i> , a ruler	مساطر <i>messatir</i> , rulers.

452. If it take an ل after that letter, then it forms its plural thus,—

Singular.	Plural.
مفتاح <i>miftah</i> , a key	مفاتيح <i>méfatih</i> , keys
مصباح <i>missbah</i> , a lamp	مصابيح <i>massabih</i> , lamps.

Derivative Forms of an Arabic Root of three Letters.

453. By certain variations in the root, and the addition of certain letters, according to regular rules, other verbs and verbal nouns are formed, having slightly different meanings from the root. These are called the derivative forms. Thus:—

454. By putting ل with a *kessré* under it, i.e., with the sound of *i*, before the root, and another ل between the second and third letters of the root, a verbal noun is obtained which has ■ causal or ■ transitive meaning. Example :—

Root.	Derived Form.
غفل <i>ghfl</i> , being careless, negligent	اغفال <i>ighfal</i> , putting one off one's guard, making one negligent
فهم <i>fehm</i> , understanding	افهام <i>ifham</i> , causing one to understand
ازم <i>azm</i> , starting, departing	اعزام <i>izam</i> , causing to start, depart
ادم <i>adm</i> , not existing	اعدام <i>idam</i> , annihilating, destroying
نزل <i>nezl</i> , descending	انزال <i>inzal</i> , causing to descend.

455. If the second letter of the primitive root be a *ه*, or a *ي*, that letter is omitted, and *ا* is added at the end of the word. Thus :—

Root.	Derived Form.
عون <i>avn</i> , help	اعانه <i>iané</i> , helping
ميل <i>mél</i> , inclination	اماله <i>imalé</i> , to cause to incline.

456. Transitive and causal verbs are also formed from the root by prefixing the letter *ت* to it and putting *ي* before the last letter. Example :—

Root.	Derived Form.
شكل <i>shékl</i> , a form, shape	تشكيل <i>teshkil</i> , forming, shaping
شرف <i>sheref</i> , an honour	تشريف <i>teshrif</i> , honouring
كدر <i>kédr</i> , grief	تكدير <i>tekdir</i> , causing grief, grieving
حمل <i>haml</i> , bearing	تحميل <i>tahmil</i> , loading.

457. Sometimes this form conveys the meaning of considering something to be what the root refers to. Example :—

Root.	Derived Form.
عظم <i>azam</i> , being great	تعظيم <i>tazim</i> , considering one as great, making much of
كرم <i>kerem</i> , nobility, grandeur, being noble	تكريم <i>tekrim</i> , considering one noble, and therefore honouring him.

458. If the last letter of the root be a *و*, or an *أ*, it changes into *ي*, and *ا* is added to the end of the word. Example :—

Root.	Derived Form.
صفو <i>sáfu</i> , pureness, being pure	تصفية <i>tássfiyé</i> , purifying
رضا <i>ré.a</i> , being satisfied, consenting	ترضية <i>tar-iyé</i> , satisfying
ربو <i>rebu</i> , growing, rising, making enquiry	تربيه <i>terbiyé</i> , educating.

459. Passive or intransitive words are formed from the root by prefixing a ت to it and doubling the middle letter, which is then followed by ■, or the sound of *u*. Example, تعلم *téallum* (the action of learning or being taught), from علم *ilm* (knowing, or knowledge); تعظم *téazzum* (false greatness, growing big in one's own esteem), تقطر *tékâttur* (dripping, falling in drops, being distilled), from قطر *katr* (dropping—as water).

460. If the syllable ان *in* be put before the root, and an ا after its second letter, ■ passive verbal noun is obtained. Examples:—

Root.	Derived Form.
كسر <i>kessr</i> , breaking	انكسار <i>inkissar</i> , being broken
جذب <i>jezb</i> , attracting	انجذاب <i>injizab</i> , being drawn or attracted, affection
دفع <i>def</i> , repulsing	اندفاع <i>indifa</i> , being repelled, repulsion
كشف <i>keshf</i> , discovering, detecting	انكشاف <i>inkishaf</i> , detection, being discovered
قطع <i>kdt</i> , cutting	انقطاع <i>inkitta</i> , being cut off, being interrupted
قبض <i>kâbz</i> , seizing	انقباض <i>inkibâz</i> , being laid hold of, costiveness
قسم <i>kïssm</i> , dividing, a part	انقسام <i>inkïssam</i> , being divided, division
عقد <i>âkd</i> , tying	انعقاد <i>inikâd</i> , being tied, ■ knot, a contract.

461. If an ا (pronounced as *i*) be prefixed to the root, ■ ت put after its first letter, and an *élif* before its last, ■ verbal noun is constructed of an intransitive nature. Example:—

Root.	Derived Form.
جنب <i>jenb</i> , a side	اجتناب <i>ijtinab</i> , avoiding
فخر <i>fakhr</i> , glorying, ■ cause of just pride	افتخار <i>iftikhar</i> , to be proud of
نقم <i>nâxém</i> , vengeance, anger, hatred	انتقام <i>intikâm</i> , taking vengeance
عذر <i>uzr</i> , an excuse	اعتذار <i>itizar</i> , asking to be excused.

462. A verbal noun expressing reciprocity is formed by prefixing a م (followed by the sound of *u*) to the root, putting an ا after its second letter and a ه at the end. Thus:—

Root.	Derived Form.
جدل <i>jedl</i> , disputing, ■ dispute	مجادلة <i>mujadelé</i> , disputing with one another [ling one another
قتل <i>kátl</i> , killing	مقاتلة <i>moukâttélé</i> , mutual slaughter, kil-
كلمة <i>kélimé</i> , ■ word	مكالمة <i>mukialemé</i> , talking to one another, conversation [one another
كتب <i>ketb</i> , writing	مكاتبة <i>mukiatebé</i> , corresponding with
جذب <i>jezb</i> , drawing, attracting	مجازبة <i>mujazebé</i> , attracting one another
قسم <i>kissm</i> , dividing	مقاسمة <i>moukâssemé</i> , sharing, partitioning.

463. Verbal nouns of the above form sometimes do not express reciprocity, but are simple active verbs. Example, مشاهدة *mushahedé* (looking, beholding, witnessing), ملاحظة *mulahazé* (considering, examining cautiously), ملازمة *mulazemet* (attending any one constantly, following any one).

464. Reciprocal verbal nouns are also formed by putting ■ ت before the root, | after its first letter, and the sound of *u* after its second letter. Thus:—

Root.	Derived Form.
ضرب <i>zarb</i> , striking	تضارب <i>tézarub</i> , striking one another
قبل <i>kábl</i> , the front	تقابل <i>tékábul</i> , being opposite to one another
عقب <i>akeb</i> , the time or space immediately following anything, the heel	تعاقب <i>taakub</i> , succeeding one another.

465. This form is sometimes neuter, as تزايد *tézaýud* (increasing), تدافع *tédafu* (defence), تقاعد *tékaud* (being pensioned), from قعد *kad* (sitting down, resting).

466. It sometimes signifies pretending to be or to do something referred to by the root. Thus:—

Root.	Derived Form.
جهل <i>jehl</i> , ignorance	تجاهل <i>téjahul</i> , pretending ignorance
مرض <i>maraz</i> , disease	تمارض <i>témaruz</i> , pretending to be ill.

467. By putting the syllable است *isst* before the root, and an *élif* before its last letter, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive Arabic word. Example:—

Root.	Derived Form.
نطق <i>noutk</i> , speaking	استنطاق <i>isstinták</i> , interrogating
علم <i>ilm</i> , knowledge, knowing	استعلام <i>isstilám</i> , enquiring, asking for knowledge
خرج <i>kharj</i> , going out	استخراج <i>isstikhraj</i> , extracting, deducing
حكم <i>hukm</i> , power, being strong	استحكام <i>isstihkiam</i> ,* fortifying, strength-
رحم <i>rahm</i> , pitying, mercy	استرحام <i>isstirham</i> , asking mercy [ening
جلب <i>jelb</i> , drawing, attracting	استجلاب <i>isstijlab</i> , trying to attract.

468. Sometimes this form indicates considering a thing to be something expressed by the root. Thus, استحقار *isstihkar* (considering a thing mean or low), from حقير *hakir* (low, vile); استثقال *isstisskál* (deeming any one a bore), from ثقیل *sakil* (disagreeable, heavy); استحسن *isstihsan* (approving), from حسن *hussn* (beauty, agreeableness).

469. If the middle letter of the root be a و or a ی it is omitted in this form of verbal noun, and a s is added to the end of the word. Thus, استعانه *isstiané* (asking help), from عون *avn* (help); استماله *isstimalé* (causing to incline—to one's self), from ميل *méil* (inclination).

470. Table of the Derivative Forms obtained from an Arabic Root of Three Letters.

Model.	Example.	Meaning.	Letters added.
1. افعال <i>ifal</i>	اخراج <i>ikhraj</i> , extracting		ا ا
2. تَفِيل <i>téfil</i>	ترتيب <i>tertib</i> , arranging		ت ی
3. تَفْعُل <i>téfuoul</i>	تعلم <i>taalum</i> , learning		ت ع
4. اِنْفِعال <i>infiaal</i>	انكسار <i>inkissar</i> , being broken		ا ن
5. اِفْتِعال <i>iftiaal</i>	اجتناب <i>ijtinab</i> , avoiding		ا ت ا
6. مَفَاعِلَه <i>mufaale</i>	مقاتله <i>moukátélé</i> , mutually killing		م { ا ت } or ت
7. تَفَاعُل <i>téfaaoul</i>	تجاهل <i>téjahul</i> , feigning ignorance		ت ا
8. اِسْتِفعال <i>isstifaal</i>	استنصار <i>isstinsar</i> , asking for help		ا س ت

* See note page 7.

471. It must be borne in mind that all Arabic roots of three letters cannot assume all the eight forms given above. Many have only a few of them.

The Active and Passive Participles of an Arabic Root of Four Letters.

472. The active and passive participles of an Arabic verb of four letters are not formed in the same way as those of a verb of three letters.

473. If an Arabic verb have more than three letters in its root its active participle is formed by prefixing a *م*, followed by an *euturu*, i.e., by the sound of *u* or *ou*, to the root. The second syllable of the word thus formed has an *ustun* for its vowel and the last syllable a *kessré*. Example:—

Root.	Active participle.	Model.
ترجم <i>terjem</i> , translating	مترجم <i>muterjim</i> , a translator (translating)	مُفَعِّل

474. The passive participle is formed in the same way, only the last syllable has an *ustun* for its vowel. Example:—

Root.	Passive participle.	Model.
ترجم <i>terjem</i> , translating	مترجم <i>muterjem</i> , translated	مُفَعَّل

475. The active and passive participles of the derivative forms (see 470) are formed nearly in the same way, with slight variations which will be shown by the examples given below:—

Verbal noun.	Passive participle.	Active participle.
استحسان <i>isstihsan</i> , approving	مستحسن <i>musstahsen</i> , approved	Not in use
استحقاق <i>istihkak</i> , a just claim	مستحق <i>musstahak</i> , deserved	مستحق <i>musstahik</i> , deserving
استناد <i>istinad</i> , relying, leaning on	مستند <i>musstened</i> , relied on, learnt	مستند <i>mussténid</i> , relying on, leaning on

Verbal noun.	Passive participle.	Active participle.
ترتيب <i>tertib</i> , arranging, composing (as a printer)	مرتَّب <i>metteb</i> , set in order, arranged, composed	مُرتَّب <i>murettib</i> , a compositor
تجاهل <i>tejahul</i> , feigning ignorance	Not in use	مُتجاهل <i>mutéjahil</i> , who feigns ignorance
تجاسر <i>téjassur</i> , daring	„ „	مُتجاسر <i>mutéjassir</i> , one who dares, bold
انكسار <i>inkissar</i> , being broken	Wanting	مُنكسر <i>munkessir</i> ,* broken, grieved
انهدام <i>inhidam</i> , demolishing	„	مُنهدم <i>munhédim</i> ,* demolished
انهزام <i>inhizam</i> , being defeated	Not in use	مُنهزم <i>munhézim</i> ,* defeated
انكساف <i>inkissaf</i> , being eclipsed	„ „	مُنكسف <i>munkessif</i> ,* eclipsed
انكشاف <i>inkishaf</i> , being discovered	„ „	مُنكشف <i>munkeshif</i> ,* discovered
التزام <i>iltizam</i> , contracting, farming the revenue	„ „	مُلتزم <i>multézim</i> , who farms the revenue, a farmer of the revenue
تكبر <i>tekebbur</i> , being proud, pride	„ „	مُتكبر <i>mutékebbir</i> , proud
تسلط <i>tésallut</i> , arrogating power to one's self	„ „	مُتسلط <i>mutéssalit</i> , who arrogates to himself power
محاربة <i>mouharrebé</i> , making war, war	„ „	مُحارب <i>muharrib</i> , belligerent, making war
محاصرة <i>mouhásséré</i> , besieging, a siege	„ „	مُحاصر <i>mouhassir</i> , a besieger.

* The active participles of forms having a passive meaning have a passive signification in English.

CHAPTER XIII.

THE ARABIC IRREGULAR PLURALS.

476. THE method of forming the regular plural of Arabic words has been explained in a previous chapter (see 82). The irregular plurals are extremely difficult; but as they are much used in written Turkish, and to some extent in conversation, it is indispensable for the student to learn them. The following rules will serve to help him to acquire them and to impress them on the memory, although there are many exceptions.

477. There are two kinds of irregular plurals: one called the *plural of scarcity*, and the other the *plural of multitude* (in Arabic جمع القلة and جمع الكثرة). The first is used when only a few things or people are meant, from three to ten. The second applies to all higher numbers. There is also what is called the *plural of plurals* (جمع الجمع), applying to very high numbers. The numerical difference between the two first kinds of plural is more imaginary than real, especially in Turkish, in which language the distinction is scarcely recognised.

478. The *plural of paucity* assumes four shapes, corresponding to فَعْلَةٌ and فَعْلَةٌ أَفْعَالٌ أَفْعَالٌ أَفْعَالٌ.

479. (1) Words which form their plural according to the form أَفْعَالٌ.

Words in the singular shaped like

Singular.	Plural.
نَفْسٌ <i>nefs</i> , the soul	أَنْفُسٌ <i>enfuss</i> , souls
رِجْلٌ <i>rijl</i> , the foot	أَرْجُلٌ <i>erjul</i> , feet
أَنَاكٌ <i>anak</i> , a kid	أَنْكَاءٌ <i>anuk</i> , kids
يَمِينٌ <i>yémin</i> , ■ oath	أَيْمَانٌ <i>éimun</i> , oaths
ذِرَاعٌ <i>zira</i> , the fore-arm, a cubit, the fore-leg of an animal	أَذْرُعٌ <i>azru</i> , fore-arms, cubits, fore-legs.

(2) Words which form their plural according to the form أَفْعَالٌ.

Singular.	Plural.
لَوْحٌ <i>levh</i> , ■ table, tablet, flat surface, board	أَلْوَحٌ <i>elvah</i> , tables, tablets, flat surfaces, boards
مِلْكٌ <i>milik</i> , dominion, territory	أَمْلاكٌ <i>emlak</i> , dominions, territories

Singular.	Plural.
حكم <i>hukm</i> , ■ decree	احكام <i>ahkiam</i> , decrees
بطل <i>bétel</i> , a hero	ابطال <i>abtal</i> , heroes
عقب <i>akeb</i> , the heel	اعقاب <i>akab</i> , heels
عنق <i>unk</i> or <i>unuk</i> , the neck	اعناق <i>anak</i> , necks.

(3) Words which form their plural after the form أَفْعَلَةٌ.

Singular.	Plural.
طعام <i>taam</i> , food	اطعمه <i>atimé</i> , foods
عمود <i>umud</i> , pillar	أعمدة <i>amidé</i> , pillars
حمار <i>himar</i> , an ass	أحمرة <i>ahmiré</i> , asses
غراب <i>ghurab</i> , ■ crow, a raven	إغربه <i>aghribé</i> , crows, ravens.

(4) Words which form their plural according to the form فَعْلَةٌ.

Singular.	Plural.
ثور <i>sawr</i> , a bull	ثيرة <i>siret</i> , bulls
غزال <i>ghazal</i> , ■ gazelle	غزلة <i>ghizlet</i> , gazelles
ولد <i>wéled</i> , a child	ولدة <i>wildet</i> , children
غلام <i>ghoulam</i> , a boy	غلمة <i>ghilmét</i> , boys.

480. The plural of multitude has nineteen forms, given below.

(1) Words which form their plural after the form فَعْلٌ.

Singular.	Plural.
أسد <i>essed</i> , a lion	أسد <i>usd</i> , lions
أحمر <i>ahmer</i> , red	أحمر <i>humr</i> , red (pl.)

(2) Words which form their plural according to the form فُعْلٌ.

Singular.	Plural.
سفينة <i>sefiné</i> , a ship	سفن <i>sufun</i> , ships
كتاب <i>kitab</i> , ■ book	كتب <i>*kiutub</i> , books
رسول <i>resul</i> , an apostle, prophet	رسل <i>russul</i> , apostles, prophets.

(3) Words which form their plural according to the form فَعْلٌ.

Singular.	Plural.
قرية <i>kariyé</i> , a village	قرا <i>kura</i> , villages
لحية <i>lihyé</i> , the beard	لحي <i>luha</i> , beards.

(4) Words which form their plural according to the form **فَعَلَ**.

Singular.	Plural.
نِعْمَةٌ <i>nimet</i> , benefit, comfort, blessing	نِعَمٌ <i>niém</i> , benefits, comforts, blessings.

(5) Words which form their plural according to the form **فَعَلَةٌ**.

Singular.	Plural.
طَالِبٌ <i>talib</i> , a student	طُلَبَةٌ <i>talebé</i> , students
سَيِّدٌ <i>séid</i> , ■ lord	سَادَةٌ <i>sadet</i> , lords
خَبِيثٌ <i>khábiss</i> , bad	خَبِيثَةٌ <i>khabésé</i> , bad people, villains.

(6) Words which form their plural according to the form **فَعَلَاءٌ**.

Singular.	Plural.
قَاضِيٌ <i>kúzi</i> , ■ judge [ish]	قُضَاةٌ <i>kouzat</i> , judges
كَمِيٌّ <i>kémi</i> , a warrior (not used in Turk-)	كُمَاةٌ <i>kumat</i> , warriors.

(7 and 8.) These forms are **فَعَلَةٌ** and **فَعَلٌ**, but there are scarcely any Arabic words used in Turkish which form their plurals according to them.

(9.) The ninth form is **فُعَالٌ**, according to which the word **تَاجِرٌ** *tajir* (a merchant) makes **تُجَّارٌ** *tujjar* in the plural, merchants.

(10.) The tenth form is **فُعَالٌ**, according to which numerous words used in Turkish form their plural.

Singular.	Plural.
عَبْدٌ <i>abd</i> , a servant	عِبَادٌ <i>ibad</i> , servants
ذئبٌ <i>ziib</i> , a wolf	ذئَابٌ <i>ziab</i> , wolves
رَمَحٌ <i>rumh</i> , a lance	رِمَاحٌ <i>rimah</i> , lances.
نُقْطَةٌ <i>nokta</i> , a point	نِقَاطٌ <i>nikát</i> , points
جَبَلٌ <i>jebel</i> , a mountain	جِبَالٌ <i>jibal</i> , mountains
رَجُلٌ <i>rajol</i> , a man	رِجَالٌ <i>rijal</i> , men
كَرِيمٌ <i>kerim</i> , a noble, great person	كِرَامٌ <i>kiram</i> , the noble, the great.

(11.) The eleventh form is **فُعُولٌ**, in accordance with which ■ great number of words used in Turkish shape their plural, as,—

Singular.	Plural.
قَلْبٌ <i>kálb</i> , the heart	قُلُوبٌ <i>kouloub</i> , hearts
عِلْمٌ <i>ilm</i> , knowledge, science	عُلُومٌ <i>uloum</i> , sciences
بُرْجٌ <i>bourj</i> , a tower, a sign of the zodiac	بُرُوجٌ <i>burouj</i> , towers
مَلِكٌ <i>mélik</i> , ■ king	مُلُوكٌ <i>mulouk</i> , kings.

(12.) Words which form their plural according to the form **فَعْلَان**.

Singular.	Plural.
راهب <i>rahīb</i> , ■ Christian monk	رهبان <i>ruhban</i> , Christian monks
أسود <i>eswed</i> , ■ negro, Ethiopian	سودان <i>soudan</i> , negroes, Ethiopians.

(13.) Words which form their plural according to the form **فَعْلَان**.

Singular.	Plural.
نور <i>nur</i> , light	نيران <i>niran</i> , lights
غلام <i>ghoulam</i> , ■ boy, page	غلمان <i>ghilmán</i> , boys, pages
صبي <i>sébi</i> , ■ boy	صبيان <i>sibian</i> , boys
ضيف <i>zaif</i> , a guest	ضيقات <i>zifan</i> , guests.

(14 and 15). These forms are respectively **فَعْلَى** and **فَعْلَى**, but they are not used in Turkish.

(16.) This form is **فَعْلَاءَ**, according to which we have several words in Turkish.

Singular.	Plural.
فقير <i>fakīr</i> , a poor man (poor)	فقرا <i>foukéra</i> , the poor
خليفة <i>khalifé</i> , a successor to Mahomet, a caliph	خلفاء <i>khoulefa</i> , successors, caliphs.

(17.) Some words in Turkish form their plural according to this form **أَفْعَالٍ**.

Singular.	Plural.
نبي <i>nébi</i> , ■ prophet	انبياء <i>enbiya</i> , prophets.

(18.) Words which form their plural according to the form **فَعَالِي**.

Singular.	Plural.
يتيم <i>yetim</i> , an orphan	يتامى <i>yetama</i> , orphans
فتوى <i>fetwa</i> , a legal opinion given by a [mufti]	فتاوى <i>fetawa</i> , legal opinions.

(19.) There are scarcely any Arabic words used in Turkish which form their plural according to this form **فَعَالِي**.

481, All original quadrilateral and the most of those forms of words in which the trilateral root is increased by one or more letters, have the same kind of irregular plural consisting of three syllables. The first of these

syllables has ■ *ustun* for its vowel sound, the second takes an *l* or the sound of *a*, and the third has a *kessré* for its vowel sound. Examples :—

Singular.	Plural.
رسالة <i>risalé</i> , ■ treatise, pamphlet	رسائل <i>ressail</i> , treatises, pamphlets
دعوى <i>dawa</i> , ■ lawsuit, claim	دعواي <i>daawi</i> , lawsuits, claims
جواهر <i>jevher</i> , a jewel	جواهر <i>jevhahir</i> , jewels
قافلة <i>kāfilé</i> , a caravan	قوافل <i>kawafil</i> , caravans
قانون <i>kanoun</i> , a law	قوانين <i>kawanin</i> , laws
أكبر <i>ekbér</i> , the greatest	أكابر <i>akabir</i> , the greatest
إقليم <i>iklim</i> , ■ district, climate	أقاليم <i>akālim</i> , districts, climates
مطبخ <i>mātbākh</i> , a kitchen	مطابخ <i>matābih</i> , kitchens
سلطان <i>sultan</i> , ■ sovereign	سلاطين <i>salatin</i> , sovereigns
تجربة <i>tejribé</i> , ■ experiment, ■ trial	تجارب <i>tejarib</i> , experiments, trials
تصوير <i>tassvir</i> , ■ picture	تصاویر <i>tessavir</i> , pictures
دفتر <i>defter</i> , ■ list, register	دفاتر <i>defatir</i> , lists, registers.

482. Sometimes this form of irregular plural has ■ *s* at the end of it. Example :—

Singular.	Plural.
كشمير <i>Kishmiri</i> , an inhabitant of Cashmere	كشامره <i>Keshamiré</i> , inhabitants of Cashmere
افغان <i>Afghān</i> , an Afghan	افغانه <i>Afaghiné</i> , Afghans.

EXERCISE XXVI.

Unless (ایکی باشندن *olmudoukja*) affection (محبت *muhabet*) be mutual (تأسف ایتتمک *iki bāshdan*) it does not (ثبوت بولمق *subout boulmak*) last. I regret (تأسف ایتتمک *téessuf*) that I cannot help your friend. He has acted ■ badly that no one will help him. Is he not ashamed? No, he is proud (افتکار ایتتمک *ifitkhar*) of what he has done. He ought to be punished. No doubt he will be punished. Has your friend been rewarded (مکافات اولنمق *mukiafat-olounmak*)? When did he acquire Turkish? He speaks it very well. He acquired it in London, before coming to Constantinople. You gave him letters of recommendation (توصیه نامه *tavsiyé-namé*). They will be very useful to him. Has he seen the grand vizier? Yes, he had an interview with him last week. That is ■ very important thing. Will he see him again (بردها *bir daha*)? I think so. If he wish to speak Turkish well, he must have intercourse (اختلاط ایتتمک *ikhtilat*) with the Turks (عثمانلو *Ossmanlı*). Have you any Turkish,

friends? I have both Turkish and Christian friends. Do you think the promised reforms (اصلاحات *isslahât*) in Turkey will be carried (اجرا اولنمق *ijra olounmak*) out? I hope so. The consolation (تسلية *tessliyé*) of the poor is to die (اولمك *eulmek*) (Turkish proverb). One ought to respect (رعايت ايتمك *riayet*) the customs (عادت *adet*) of the country in which he lives. You are quite right. What are you going to do to-day? I am going to the watchmaker. Are you not pleased (خوشنود *khoshnud*) with the watch you bought? No. I am astonished (تعجب ايتمك *taajub*) at that, for it is very dear. Have the kindness (تأليف ايتمك *inayet*) to give me pen and ink. Are you writing (تأليف ايتمك *te'lif etmek*) a book? No, I am not an author (مؤلف *mu'ellif*). Your father is a celebrated author. I am much honoured by what you say. It is a pity that of late years the arts (فنون *fenoun*) and sciences (علوم *uloum*) have been neglected (همل *muhmel*) and abandoned (متروك *metruk*) in Mussulman (اسلامى *Esslami*) countries.

CHAPTER XIV.

TURKISH COMPOUND WORDS.

483. THERE are scarcely any compound words of Turkish origin.

484. Compound words, on the contrary, abound in Persian and form a special beauty of that tongue. The Turks have adopted a very large number of these words, and although they are not understood by the uneducated, they are in constant use in written Turkish, and especially in poetry. The number of these compounds is almost unlimited, but still it must not be supposed that they can be coined *ad libitum*. Even native Turkish and Persian writers in general only employ those which usage has sanctioned. As, however, scarcely any dictionary is large enough to contain them all, it is very important for the student to understand their construction, not merely to facilitate his acquisition of them, but to enable him to understand such as may not be found in the dictionary, which he will easily do after a little experience, and when he has a certain stock of Persian and Arabic roots which enter into their composition.

485. Persian compound words are generally formed either of (1) a noun

and a participle, (2) — adjective and a noun, (3) or two nouns. Others are constructed by the use of particles.

486. They may consist of two Persian words, or an Arabic and a Persian word, or two Arabic words.

487. The Persian participles which are most frequently employed in the formation of these compound words are the following, which the learner will do well to commit to memory, as they constantly recur in words used in Turkish :—

آور <i>avér</i> , bringing, possessing	زن <i>zen</i> , striking
آرا <i>ara</i> , ornamenting	ساخته <i>sakhté</i> , made, fabricated
آزار <i>azar</i> , tormenting	ساز <i>sáz</i> , fabricating, making
افزا <i>efza</i> , increasing	سوز <i>souz</i> , burning
باز <i>báz</i> , playing	شکسته <i>shikessté</i> , broken
بار <i>bar</i> , pouring forth	شکن <i>shiken</i> , breaking
رو <i>rev</i> , going, running	کش <i>kesh</i> , drawing
بر <i>ber</i> , carrying	کش <i>kush</i> , killing
بر <i>bur</i> , cutting	بند <i>bend</i> , tying
بخش <i>bakhsh</i> , giving	بسته <i>bessté</i> , tied
پر <i>per</i> , flying	پیرا <i>pira</i> , ornamenting
پسند <i>pésend</i> , approving	بین <i>bin</i> , seeing [ing]
آشام <i>asham</i> , drinking	تاب <i>tab</i> , illuminating, burning, twist-
آفرین <i>aferin</i> , creating	تاز <i>taz</i> , running, rushing
افراز <i>efraz</i> , raising	خور <i>khour</i> , eating
افروز <i>efrouz</i> , illuminating	روب <i>roup</i> , sweeping
رس <i>ress</i> , arriving, attaining	خوان <i>khan</i> , reading
رسان <i>ressan</i> , causing to reach	خراش <i>khirash</i> , tearing
رسیده <i>ressidé</i> , reached, ripe	دار <i>dar</i> , holding, having
کداز <i>ghiudaz</i> , melting	انگیز <i>enghiz</i> , exciting
دان <i>dan</i> , knowing	گیر <i>ghir</i> , seizing, taking
ده <i>dih</i> , giving	فریب <i>firib</i> , deceiving
ریز <i>riz</i> , shedding	نویس <i>nuviss</i> , writing
کشا <i>kusha</i> , opening	نه <i>nih</i> , placing [ing]
کن <i>ken</i> , digging	دوز <i>douyz</i> , sewing, embroidering, stitch-
کوب <i>koup</i> , striking	ربا <i>ruba</i> , carrying off or away
مال <i>mal</i> , rubbing	ران <i>ran</i> , giving course to anything
نشین <i>nishin</i> , sitting	یاب <i>yab</i> , finding
نما <i>numa</i> , showing	انداز <i>endaz</i> , casting, throwing.

488. I.—Words formed from ■ Noun and ■ Participle.

- کل افشان *ghiul efshan*, rose-scattering ; from کل *ghiul*, a rose
 در افشان *dur-efshan*, pearl-scattering ; from در *dur*, ■ pearl
 خون افشان *khoun-efshan*, shedding blood ; from خون *khoun*, blood
 دل ازار *dil-azar*, heart-tormenting ; from دل *dil*, the heart
 جان ازار *jan-azar*, soul-tormenting ; from جان *jan*, the soul
 جهان ارا *jihan-ara* } ornamenting the world (عالم *alem*)
 عالم ارا *alem-ara* }
 روح افزا *rouh-efza*, soul-refreshing ; from روح *rouh*, the soul
 سر افراز *ser-efraz*, raising the head ; سر *sér*, the head
 فتنه انگیز *fitné-enghiz*, exciting rebellion ; فتنه *fitné*, rebellion
 دل بر *dilber*, heart-ravishing, lovely
 دل فریب *dil-firib*, heart-deceiving, seductive
 عالم تاب *alemtab*, illuminating the world
 جهان دار *jihan-dar*, possessing the world
 کامران *kiamran*, successful, obtaining his wishes, mighty ; from کام *kiam*,
 a wish
 خونریز *khounriz*, shedding blood
 رهن *rahzen*, infesting the road, ■ robber
 دل سوز *dilsouz*, heart-inflaming
 پرتو انداز *pertev-endaz*, casting rays
 جگر کداز *jigher ghiudaz*, heart-melting
 جهانگیر *jihan-ghir*, world-conquering
 دلکش *dil-kiusha*, heart-rejoicing
 می اشام *méi-asham*, wine-drinking, who drinks wine (می *méi*)
 جزیره نشین *jeziré-nishin*, inhabiting an island
 اورک نشین *evrengh-nishin*, sitting on ■ throne (اورک *evrengh*)
 ویرانه نشین *viruné-nishin*, inhabiting a desert (ویرانه *virané*)
 ره نما *reh-numa*, showing the way, a guide
 کامیاب *kiamyab*, finding his wish, successful
 کهر بار *ghiuher-bar*, scattering pearls or precious stones (کهر *ghiuher*).

489. II.—Words formed of an Adjective and a Noun.

- خوب روی *khob-roui*, with a pretty face ; from خوب *khob*, pretty
 پاکدامن *pak-damen*, virtuous[†] (the skirt of whose garment is clean) ; from دامن *damen*,
 a skirt

خوش رفتار *khosh-reftar*, walking gracefully ; from رفتار *reftar*, walking
 ساده دل *sadé-dil*, simple-hearted
 سیاه چشم *siyah-cheshm*, black-eyed ; from سیاه *siyah*, black, and چشم *cheshm*, the eye
 شیرین دهن *shirin-dihen*, sweet-mouthed ; from شیرین *shirin*, sweet
 سبکپای *sébuk paï*, quick-footed ; from سبک *sébuk*, quick
 تیز فہم *téz-fehm*, of quick understanding
 شکستہ دل *shikesté-dil*, broken-hearted.

490. III.—Words formed of two Nouns.

پری روی *péri-rouï*, } with the face of a fairy
 پری پیکر *péri-péiker*, }
 پری رخسار *péri-roukhsar*, with the cheeks of a fairy
 ماه پرتو *mah-pertev*, shining like the moon
 خوش صحبت *khosh-sohbet*, of agreeable conversation
 شکر لب *shéker-leb*, with lips of sugar
 گلرخ *ghiulroukh*,
 گلرخسار *ghiulroukhsar*, } rosy-cheeked
 گلغذار *ghiulizar*, }
 گلروی *ghiulrouï*, whose face is like a rose
 سمن بوی *sémen-bouï*, having the perfume of jasmine (سمن)
 مشکبوی *mushk-bouï*, smelling of musk (مشک)
 یاقوت لب *yakout-leb*, ruby-lipped ; from یاقوت *yakout*, a ruby
 شیر دل *shir-dil*, lion-hearted ; from شیر *shir*, a lion
 غنچه دہان *ghunché-dihan*, with ■ mouth like a rose-bud (غنچه *ghunché*)
 دولت مآب *devlet-mab*, the resort of fortune (دولت *devlet*), fortunate
 عدالت دستگاہ *adalet-desstghiah*, the bench of justice, just
 انجم سپاہ *enjum-sipah*, whose armies are numerous as the stars (انجم *enjum*)
 آصف تدبیر *Asaf-tedbir*, ■ able in management (تدبیر) as Asaf*
 عالم پناہ *alem-penah*, the asylum of the universe
 زہرہ جبین *zuhre-jebin*, with ■ forehead like that of Venus (زہرہ *zuhre*)
 سمن بر *simin-ber*, silver-breasted ; from بر *ber*, the breast
 طوطی گفتار *touti-ghiuftar*, talking like ■ parrot (طوطی *touti*)
 سمن بر *sémen-bér*, with ■ breast like jessamine

* Asaf is supposed to have been the ■ of Solomon's grand vizier.

جشمید کلاه *Jemshid-kiulah*, with the diadem of Jemshid
 دارا حشمت *dara-hashmet*, with troops (or pomp) of Darius.

491. A number of these compound words will be found in the following Persian couplet :—

ماه روی مشکبوی دلکشی
 جان فزای دلفریبی مهوشی

which means : “ A beauty with a face like the moon, odoriferous ■ musk, attracting the heart, delighting the soul, and seducing one's affection.” The word for a “ beauty ” (مهوش *mehvesh*) is derived from two words, meaning “ resembling the full moon.” This word, and all the others applying to it, are used in Turkish.

Words formed by the use of Particles.

492. The particle هم *hem* prefixed to a noun produces a compound word expressing companionship or intimacy. Example :—

همشهری *hem-shehri*, fellow-townsman, fellow-countryman

همفراش *hem-firash*, a bed-fellow

همراه *hem-rah*, fellow-traveller ; from راه, ■ road

همجنس *hem-jinss*, of the same species (جنس)

همشیره *hem-shiré*, of the same milk, a sister ; from شیر *shir*, milk

همراز *hem-raz*, having the ■ secrets (راز), an intimate friend

هماشیان *hem-ashiyan*, of the same nest (اشیان)

همدم *hem-dem*, ■ breathing the same breath (دم), an intimate associate

همدل *hem-dil*, of the same heart, unanimous

همسال *hem-sal*, of the same year (i.e., age)

هممکتب or هممکتب } *hem-mekteb*, ■ schoolfellow

همپستر *hem-pisster*, sleeping on the same pillow

همخوابه *hem-khabé*, sleeping together—of the same sleep (خوابه)

هماهنگ *hem-qheng*, of the same inclination (اهنگ)

493. Adjectives denoting the want or absence of something ■ framed by using the particles نا *na* (nót, without), equivalent to the syllables “less” or “un” in English ; بی *bi* (without), and کم *kem* (little). Examples :—

- نا امید *na-eumid*, hopeless ; from امید *eumid*, hope
 نا شناس *na-shinass*,
 نا آشنا *na-ashina*, } ignorant (not knowing)
 نا دان *na-dan*,
 نا مرد *na-mérd*, unmanly ; from مرد *mérd*, a man
 نا پاک *na-pak*, impure ; from پاک *pak*, pure
 نا شکفته *na-shukufte*, not full blown
 بی امان *bi-aman*, unmerciful
 بی باک *bi-bak*, fearless ; from باک *bak*, fear
 بی تأمل *bi-taamul*, inconsiderate
 بی ترتیب *bi-tertib*, irregular ; from ترتیب *tertib*, arrangement
 بی خرد *bi-khiréd*, senseless ; from خرد *khiréd*, sense
 بی دین *bi-din*, without religion (دین *din*)
 بی ادب *bi-édeb*, unmannerly
 کم بها *kem-baha*, of little value (price)
 کم عقل *kem-akl*, of small intelligence
 کم تجربه *kem-tejribé*, of little experience, inexperienced
 کم مایه *kem-mayé*, of little capital (i.e., poor in resources) ; from مایه *mayé*, capital, ferment, stock.

494. Compound nouns designating the people who exercise any trade or profession, or perform some action habitually, are formed by adding the syllables دار *dar* (having), کار *kiar* or کر *ghér* (doer, maker), بان *ban* (keeper), to the substantives. Examples ;—

- دربان *dér-ban*, a door-keeper, porter
 زندان بان *zindan-ban*, a turnkey, warder
 آهنگر *ahen-ghér*, a smith (a worker of iron)
 زرگر *zer-ghér*, a goldsmith (a worker of gold)
 سلاح دار *silah-dar*, an esquire (who carries arms)
 گناه کار *ghiunah-kiar*,* ■ evil-doer, a sinner ; from گناه *ghiunah*, sin.

495. Nouns indicating place are formed by adding the syllable گاه *ghiah* (meaning "place" or "time") to a substantive. Thus we have خوابگاه *khab-ghiah* (a bed—the sleeping-place), اردوگاه *or-don-ghiah*, لشکرگاه *leshkér-ghiah* (a camp—a place where soldiers are), مخیمگاه *mukhayem-ghiah* (a camp—a place under canvas).

496. The words *ستان isstan* (a country), *زار zar* (a plot ■ bed), *کده ghedé* or *kedé* (a house), *دان dan* (a holder, case), *سار sar* (a country, land), *لاخ lakh* (a place), are also used to form compound ■■■■ of place. Thus we have;—

- گلستان ghiulisstan*, the country of roses, ■ rose-garden.
داغستان daghisstan, a mountainous country
خارستان kharisstan, ■ thorny place; from *خار khar*, a thorn
نگارستان nighiarisstan, ■ place where pictures are, a picture gallery; from *نگار nighiar*, ■ picture*
بهارستان baharisstan, the abode of spring (*بهار bahar*)
گلزار ghiulzar, ■ bed of roses
لاله‌زار lalézar, ■ bed of tulips; from *لاله lalé*, ■ tulip
سنگ‌زار senghsar,
سنگ‌لاخ senghlakh, a stony place; from *سنگ sengh*, a stone
سنگ‌بار senghbar,
شوره‌زار shorézar, } a salt-desert, ■ salt-works; from *شوره shoré* and *نمک nemek*, salt
نمک‌زار nemekzar, }
چشمه‌زار cheshmézar, a place full of springs.
بت‌کده tpoutghédé, an idol temple; from *بت pont*, an idol
آتشکده ateshghedé, a fire temple
قلم‌دان kalemdan, a pen-case; from *قلم kalem*, a pen
شمعدان shemadan, a candlestick; from *شمع shema*, a candle
کوه‌سار kiuhsar, a mountain district; from *کوه kiuh*, a mountain
دیولاکh divlakh, a place inhabited by demons; from *دیو div*, a demon.

497. Adjectives expressing similarity are made by adding *آسا asa*, or *سا sa* or *وش vesh* to substantives. Example:—

- عنبرآسا anber-asa*, like ambergris; from *عنبر*, ambergris
مشک‌آسا muskh-asa, like musk
جنت‌آسا jennet-asa, like paradise (جنت)
مه‌وش mévesh, like the moon, a beautiful woman
قمر‌وش kamr-vesh, like the moon
سحر‌سا sihr-sa, like magic; from *سحر sihr*, magic
غنچه‌وش ghiunché-vesh, like ■ rose-bud
پری‌وش péri-vesh, like ■ fairy, fairy-like.

* To help the learner, I give the meaning of those Persian words which have not occurred before in this grammar.

† *بت* an idol, is pronounced *pout* by the Turks, although written with ■ *ب*.

498. The termination *فام fam* (coloured), *گون ghiun* (colour), *رنك rengh* (colour), are used to form epithets expressing colour. Example:—

گلگون ghiulghiun, rose-colour
گلفام ghiulfam, rose-coloured
زمردفام zumrud fam, emerald-coloured, green
سبزرنك sebz rengh, the colour of verdure (سبز), green.

499. Some adjectives which express fulness, completeness, or multifariousness, are constructed by the repetition of the noun and an *ل* being inserted in the middle. Example:—

لبالب lebaleb, full to the brim; from *لب leb*, the lip or brim
سراسر sérasér, from end to end; from *سر sér*, ■ head
گونگون ghiunaghiun, of many colours; from *گون ghiun*, colour
رنكرنك rengharengh, „ „ from *رنك rengh*, colour.

500. Adjectives expressing possession and fulness are made by adding the termination *سار sar* (abounding in, full of), *کین ghin* or *اکین eghin* (full), *مند mend* (full, or the termination “ish” in English), *ناک nak* (full), and *وار or* *ور vér* (like, possessing).

غمکین ghemghin, full of grief (*غم ghem*)
شرمکین shermeghin, full of shame (*شرم sherm*)
امیدوار cumidvar, hopeful
پروانه‌وار pervané-var, like a moth (*پروانه pervané*)
بهره‌ور behrévér, ■ participatōr; from *بهره behré*, ■ share
شرمسار sherm-sar, full of shame; from *شرم sherm*, shame
دانشمند danishmend, learned; from *دانش danish*, learning
زهرناک zéhirmak, poisonous; from *زهر zéhir*, poison
دانش‌ور danishvér, learned; from *دانش danish*, learning
خردمند khirédmend, intelligent; from *خرد khiréd*, sense.

501. The termination *انه ané* appended to a noun indicates resemblance or forms ■ adverb. Example:—

مردانه merdané, like ■ man, manly, courageously
درویشانه dervishané, like a dervish
ستمکارانه sitemkianané, unjustly; from *ستمکار sitemkiar*, unjust.

502. If the word, to which this termination is added end in an *ا* or *آ*, then ■ *ی* must be put between them. Example:—

کدایانه *ghedayané*, beggarly; from کدا *gheda*, a beggar

عدویانه *adouyané*, hostile, or in ■ hostile way; from عدو *adou*, ■ enemy

دانایانه *danayané*, prudently; from دانا *dana*, prudent, wise.

503. If the word to which انه *ané* is appended end with ■ *s*, a ك, preceded by the sound of *é*, is substituted for it; as, بندگانده *bendéghiané* (humble, humbly), from بنده *bendé* (a servant).

504. Some Persian nouns ending in *ā* are sometimes written without the *l*. Example:—

راه or ر *rah*, a road

شاه or شه *shah*, ■ king

گناه or کنه *ghinnah*, a sin.

505. These words thus shortened are used to form compound nouns. Example:—

رهگذار *rehghiuzar*, who passes (گذار) the road, a traveller

رهزن *rehzen*, who strikes (زن) the road, ■ highwayman

شهزاده *shehzadé*, begotten (زاده) of a king, a prince

رهبر *rehbér*, who brings (بر) the road, ■ guide

رهدار *rehdar*, who has (دار) the road, ■ collector of toll or merchandise.

506. Some abstract nouns are formed by adding *ā* to adjectives; as گرم *gherm* (hot), گرما *gherma* (heat).

Arabic Expressions used as Turkish Compound Words.

507. There ■ no compound nouns in Arabic; but certain Arabic expressions have been adopted by the Turks, and are regarded ■ compound words by them. The words most commonly met with used in this way ■ as follows:—

ولی *véli*, ■ master, saint, patron,
" servant, next of kin

ولی نعمت *véli-nimet*, ■ benefactor,
(a master of favour,
نعمت)

صاحب *sahib*, possessor

ولی عهد *véli-ahd*, the heir-apparent
صاحب جمال *sahib-jimal*, possessor of
beauty (جمال)

صاحبقران *sahib-kiran*, ■ lord of the
" age

صاحب <i>sahib</i> , possessor	صاحب خروج <i>sahib-khurouj</i> , a great but cruel conqueror, like Jenghiz Khan or Timur
اهل <i>ehl</i> , people	اهل عرض <i>ehl-i-irz</i> , honest, honourable (i.e., people of honour, عرض)
ذات <i>zat</i> , possessor of, endowed with (fem. singular)	اهل حكمت <i>ehl-i-hikmet</i> , (people of wisdom, حكمت)
ذو <i>zou</i> , possessor of (singular masculine)	ذات لجنب <i>zat-ul-jenb</i> , pleurisy (i.e., possessor of the side, جنب)
	ذو ذوابه <i>zu-zuabé</i> , possessor of flowing locks, i.e., ■ comet
	ذو اربعة الاضلاع <i>zu-erbaat-ulazla</i> , ■ possessor of four sides, ■ quadrilateral figure
ذوى <i>zévi</i> , plural of ذو, possessors (plural masculine)	ذوى العقول <i>zévi-ul-oukoul</i> , the possessors of senses, sane persons
ذوات <i>zewat</i> , plural of ذات, possessors (feminine plural)	
ارباب <i>erbab</i> , plural of رب <i>rab</i> , owners of, endowed with, competent persons, people belonging to, Lord	رب الارباب <i>rab-ul-erbab</i> , the Lord of Lords, God
	ارباب تغلب <i>erbabi-téghallub</i> , superiors, conquerors (the possessors of power, predominance)
	ارباب مسند <i>erbabi-messned</i> , the holders of office of high distinction (مسند), dignitaries
غير <i>ghaïr</i> , not, "un" at the beginning of English words	غير متساوى <i>ghaïri-mutéssavi</i> , unequal
■ <i>la</i> , not (used with the third person, singular of an Arabic verb)	غير معلوم <i>ghaïri-maloum</i> , unknown
	يموت <i>la yémüt</i> , immortal (literally he does not die)
	لا يحصى <i>la yuhsa</i> , innumerable

لا *la*, notلا بأس *la-bess*, harmlessلا أبالي *la-ubali*, careless, free-
and-easy (literally, I do
not care)لا جرم *la-jerem*, without fail
(literally, no fault,
(جرم)).

508. Another kind of Arabic expression used as a compound word in Turkish consists of an adjective followed by a noun with the definitive article. Example:—

قوى البنيان *kavi-ul-bunyan*, robust (i.e., strong in construction)
 أياك ضعيف *zaiif-ul-éyad*, weak in the hands (أياد)
 أبدى الدوام *ébedi-ud-déwâm*, eternal in duration (دوام).

509. Compound nouns in Turkish are treated just the same as simple ones, and governed by the same rules. Example:—

ولى نعمتم سكر *véli-nimetim siniz*, you are my benefactor
 ولى نعمتمى كوردم *véli-nimetimi ghicurdum*, I saw my benefactor.

EXERCISE XXVII.

He saw a beautiful girl, with a face like the moon, smelling of musk.* The governor of the town acted very unjustly. The prince admired (بكنمك † *béyenmek*) the picture (رسم *ressm*) very much, and could not believe (اينانمى *inanmak*) that it was a soulless figure (تصوير *tassvir*). We saw a splendid دلکش *dilkiusha* garden (باغ *bâgh*). Where are the candlesticks? Bring me a candle (موم *moum*). Put it in a candlestick. I have lost the case for my pens. You left it at school. It is a pity you forgot it. We are fellow countrymen. Is your servant honest (اهل عرض *ehl-i-irz*)? I believe so. Honest servants are very rare (نادر *nadir*). We are all sinners. The mighty (كامران *kiamran*) (successful) king (پادشاه *padishah*) was disappointed (محروم كالمى *mahroum kâlmak*). I did not know that your sister was ill. I hope she will soon be better (كچمىش اولسون *ghechmish olsoun*). Has she taken any medicine (علاج *ilaj*)? Yes. What is the matter (نه سى وار *né si var*) with her? She has pleurisy. May God give her health (شفا *shefa*)! Where is the printing-office of the *Jeridé-Hawadiss* (جريدة اخبار *Jeridé-i-héwadiss*) newspaper (خبرته *ghazéta*).

* I write here such English as will suggest the Turkish.

† See page 7, paragraph 33, with reference to the pronunciation of ك.

Tell the cook (آشپزی *ashji*) to go to the kitchen and cook (پیشورمک *pishirmek*) the dinner (یَمَک *yemek*). He has gone to the market (چارشوی *charshi*). I fear he is very lazy (تنبل *tenbel*). Have you given him his wages (ایلیک *ailik*)? I gave them to him last week. You ought not to have given them to him so soon.

CHAPTER XV.

TURKISH ORTHOGRAPHY.

510. THE orthography of words of purely Turkish origin unfortunately is not fixed. The same word is often met with spelt in two or three different ways by writers of equal ability and repute. This is especially the case in old books, and more particularly in manuscripts, which are, hence, very difficult to decipher. Some attempt has been made of late years to reduce Turkish orthography to a system; but it has not been attended with much success, and writers still allow themselves the greatest latitude. Consequently, we find a word like "iron" written in Turkish either تِیمور or دِیمیر *démir*, whereas, according to its pronunciation, it should certainly always be written in the latter way. Again, ترزی *térzi* (a tailor) is quite often written درزی; and تلکی *tilki* (a fox) is often written دلکی, and so on.

511. Words of Arabic and Persian origin, however, nearly always retain their original spelling, which is invariable. This is, no doubt, one reason why such a large number of Arabic and Persian words are used in documentary Turkish, in which the double meanings to which uncertain spelling gives rise are thus, to some extent, obviated.

512. The modern writers who endeavoured to improve the state of Turkish orthography, amongst other things, set the example of expressing the vowel sounds more frequently by the letters ا و ه ی,—decidedly a step in the right direction; for the omission of the vowels in oriental writing has undoubtedly been a great obstacle to the spread of education amongst the natives, and to the acquisition of oriental languages by Europeans. As, however, this system was not carried out consistently, and it has not been generally adopted—other authors of equal authority still adhering to the old system—Turkish spelling still remains so unsettled that it is difficult to give many rules respecting it. Yet as, notwithstanding the latitude natives allow themselves, one cannot spell as he pleases, the following rules may be serviceable.

513. In general, the broad vowel sounds *a*, *ı*, *o*, and *ou* are expressed by ا و ى, especially if they are accompanied by a soft consonant.* Example, يازماق *yazmak* (to write), باقماق *bâkmak* (to look), بولماق *boulmak* (to find), بيلمك *bilmek* (to know).

514. If the soft consonants, however, be followed immediately by a hard one, the vowel is not written. Thus, بغداى *boghdaı* (corn), بغړصاق *baghırsak* (the intestine). Still, in words of one syllable the vowels are written; in باغ *bâgh* (a vineyard), باص *bâss* (tread), صوص *souss* (hold your tongue); and in words of two syllables, also, when the last syllable contains two hard consonants, as لاحق *lahik* (joined, touching).

515. If a word contain different broad vowel sounds, then they are generally written, صارى *sarı* (yellow), صالى *Salı* (Tuesday), صانجى *sânjı* (the cholic), كولاى *kolaı* (easy), كوله *koulé* (a tower, steeple), كومسال *koumsâl* (a sandy beach), كوناق *konak* (a mansion), كيراج *kırach* (of the sterile moorland), تازى *tâzi* (a greyhound), تابوت *tabout* (a coffin), پويراز *poiraz* (the north-east wind).

516. The grammatical terminations are an exception to the above rule, they always remain without the vowels being written, whatever word they may be appended to. Example, قوچلر *kochlar* (rams), عكلسز *âklsiz* (foolish).

517. The letters ش and د, when used to make causal, reciprocal, or passive verbs, are also an exception to the above (515), as they do not have this vowel written in words when there are different vowel sounds. Examples, ياپدیرماق *yapdırmak* (to have made), باصدیرماق *bâssdırmak* (to have printed), ياغدیرماق *yaghdırmak* (to cause to fall like rain, to pour out), سونمك *sevinmek* (to be glad, to rejoice). Still, in the new system spoken of above we meet with یش and ین.

518. The sound of *a* or *é* at the beginning of a word is expressed by ا, and at the end of a word by ى. Example, ال *âl* (take—thou), اغ *âgh* (a net), اق *âk* (white), اغاج *âghâj* (a tree), اغړ *âghır* (heavy), اده *adu* (an island), پارے *para* (money).

519. If the same vowel sound be repeated in one word it need only be written once. Thus we have يالان *yalân* (a lie), ادم *ûdâm* (a man), درلو *turlu* (a kind, sort), دره *dere* (a valley), چوللىق *choullouk* (a woodcock), چوقور *choukour* (a hole), چاکال *chakâl* (a jackal), چقراق *chikrik* (a spinning

* The hard consonants are ط ظ ط ض س ح خ ق; the rest are soft.

wheel), *Nemsé* (Germany), *khássta* (ill), *chené* (the chin), *eudunj* (borrowed money), *sighir* (an ox), *sirik* (a small pole), *sighirtmaj* (a drover, herdsman), *sikindi* (trouble, bother, uneasiness), *yanak* (a cheek), *yawash* (slow, gentle; gently !)

520. In particles like *im* (am), *iz* (are), when they are appended to an unalterable active participle, the diphthong *ay* can be left out, but need not necessarily. Hence we see both *yazarim* (I write), *yazariz* (we write), *severim* (I love), and *severiz* (we love).

521. When a word beginning with the letters *ay* follows a word ending in *ay* or *y*, the *ay* can be left out. Thus, *oghlouyoula* can be also written *oghlile* (with his son), *ghjeurmé-lé* (with the seeing, on seeing).

522. When a word ending in *s* comes before a word beginning with *ay* or *au*, the *s* may be left out and the *l* at the beginning of the following word also. Thus we have *nichin* instead of *né ichin* (why?), *né oldou* (what has happened?) [the form *oldu*, however, is not to be recommended], *bakaydim* instead of *baqlaydim* (that I might look), *sevédik* instead of *sevalaydik* (that I might love).

523. *y* when used to express the accusative is sometimes left out, especially in old books; but if it be so, it ought to be written before the *n*. Hence in old works we see *babasin* or even *babassin* instead of *bábásini* (his father) (accusative), as in *bábásini gheurdum*, which might be written *babassin gheurdum* (I saw his father). An instance of this will be found in the following passage from the *Touti-namé* :—

لایقمیدر که مسلمانلرک دعواسنی (دعواسنی) شرع اوزره فصل ایتمیوب خاتونه
علاقه پیدا ایدوب جبرا بنم جاریهم در دیوب المزدن المتی استرمن.

*Lâyik mîdir ki moussoulmânların dawassini shér uzeré fassl etmâyip
khâtouna alaka péida edip jebran benim jariyém dir déyup elimizden
âlmak isstérsin?*

(Translation.)

"Is it proper that, not deciding a dispute between Mussulmans according to the law, and making out connection with the lady, you wish to take her out of hands by force, pretending that she is your slave?"

I refer to this mode of spelling, because, if the student met with it, it might puzzle him; but it is by no means to be recommended.

EXERCISE XXVIII.

Do you know that the ship will start to-morrow at eleven o'clock in the morning (صباحین *sabáhléyin*)? Yes, I know it. At what o'clock does the boat (vapor) start for Pringipo (بوت اطة *Biyuk Ada*)? I cannot tell you exactly (تمام *tamam*), but I think it starts at nine. That is very early (اركن *erken*). What (قاجه *kacha*) do you sell these apples (الما *elma*) at? At nine piastres (غروش *ghroush*). That is very dear. Where does this street go to? Out (طشرا *tashra*) of (دن *den*) the town. Is it far to the market (چارشو *charshî*)? Which is the nearest road to go to the market? You must go straight on (طوغرى طوغرى يه *doghrou doghrouya*). Where do you live? I live at the English Embassy (سقارت *Séfaret-khanéssi*). Do you know Mr. So-and-so (فلان افندى *Filân*)? I will show you his house. I am much obliged (تشكر ايتمك *téshékkiur etmek*). The weather is very bad. Can you tell me what o'clock (ساعت قاج *saat kach*) it is? It is eleven o'clock. What (نصل *nassl*) sort of weather (هوا *hawa*) is it? It is cold (صوغوق *soghok*). It is hot (سجاق *siják*). It is foggy (طومان *domân*). The weather has cleared (اچلمق *achilmak*) up. Do you think it will clear up? I think so. It is very windy (پك روزكار وار *pek rouzghiar var*). A cold wind is blowing (اسمك *essmek*). Have you seen his father lately (كچنلردە *ghechenlerdé*)? I saw him last week. What is the matter (نە اولدى *né oldou*)? He did not tell me (dative). Is it raining (ياغمور ياغمق *yaghmour yaghmak*)? It is raining very hard (شدتلى *shiddetli*). It is ■ pity (يازق *yazik*). As we live (نصل كه ياشامق *naasl ki yashamak*), ■ shall we die (اولمك *eulmek*). He is the most fortunate (بختلى *bakhtli*) of all (هپ *hep*). God makes the nest (يوا *yiwa*) of the blind (كور *kieur*) bird (قوش *koush*). * An old fox does not fear (قورقمق *korkmak*) the net (ablative). * He who wishes (استمك *isstémek*) for ■ faultless (ايسز *aïpsiz*) friend (يار *yar*) remains friendless (يارسز *yarsiz*). * The tongue (دل *dil*) kills (اولدurmك *euldurmek*) ■ (چوق *chok*) than (دن *dan*) the sword (كلىج *kilij*). * Two captains (رس *réis*) sink (باتيرمق *bâtirmek*) a ship. Man (انسان *insân*) proposes (تدبير ايتمك *tedbir etmek*), God disposes (تقدير ايتمك *tâkdîr etmek*). He who gives (ويرن *veren*) to the poor (فكيرلر *jakirlar*) gives to God. He who (گيدن *ghiden*) goes quickly (تيز *téz*) is quickly tired (يورولمق *yoroulmak*). If we have not wealth (مال *mâl*), let ■ have honour (عرض *irz*).

* Turkish proverb.

CHAPTER XVI.

THE SYNTAX.

The Noun.

524. A TURKISH noun, when the subject of a sentence, is equivalent either to ■ noun alone in English or to a noun with the definitive article "the" or with the indefinite article "a." Example :—

یاتان ارسلاندن دری دلکی یکدر *yatan arsslandan diri tilki yek dir*, a live fox is better than a dead lion

یورکدن یورکه یول وار *yurekden yuréyé yol var*, there is ■ road from heart to heart

ایت حوالر کاروان کچر *it havlar, kiarwan ghecher*, the dog barks (but) the caravan passes on [been sold

استدییز او ساتلدی *isstédiyiniz ev sâtıldı*, the house you want has
دل قلیجدن چوق اولدر *dil kılıjdan chok euldurur*, the tongue kills more than the sword.

525. A singular noun has also very often ■ plural signification. Examples :—

شهرده اغاج یوق	<i>Shehirdé āghāj yok</i>	There are no trees in the town
چارشوده ألما یوق	<i>Charshıda elma yok</i>	There are no apples in the market

اسکی چینلی فنجان	<i>Esski chini filjan birdé</i>	He sells things like old china
برده اسکی خانجر کمی	<i>esski khanchar ghibi shéi</i>	cups, and also old daggers
شی ساتار	<i>satar</i>	[things.

چلیک شفالو شی ده	<i>Chilek shifali shéi dir</i>	Strawberries ■ wholesome
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The Construction of Nouns in Conjunction.

526. The possession or connection of one thing or person with another, or, in other words, the possessive case is expressed in Turkish by the name of the possessor being put first and that of the thing possessed second ; the affix ی (or سی ■ ■ word end in a vowel) his, hers, or its, being appended to the second noun. Example :—

پاشا اوغلی *pasha oghlou*, ■ pasha's son

قاری یوزی *kārī yuzu*, a woman's face.

Literally, a pasha *his* son, a woman *her* face.

527. This construction of noun with ■■■ is used to indicate not only possession but also genus and species, the name of the species coming first, ■■■ *dâgh kéchissi* (a mountain goat, or the mountain goat), *yabân eurdéyi* (the wild duck, or ■■■ wild duck).

528. The names of rivers, mountains, lakes, &c., are formed in this manner. Example:—

ازاق دیزی *Azak dénizi*, the Sea of Azof

تن صوبی *Ten souyou*, the River Don

بیچ شهری *Bech shehiri*, the town of Vienna

بالقان طاغری *Bâlkân dâghları*, the Balkan mountains

طونا صوبی *Touna souyou*, the River Danube.

529. Sometimes in addition to the pronominal affix ی or می (after a word ending with a vowel) being added to the second noun, the first is put in the genitive. Example:—

کمینک رشی در *gheminin réissi dir*, he is the captain of *the* ship*

پاشانک اوغلی در *pashanin oghlou dir*, he is *the* pasha's son. ■

This latter construction is definite, and is generally used when the article *the* would be put before the first noun in English. The former construction (■■■ 526) is somewhat indefinite and is generally used when the article *a* would be put before the first noun in English. Example:—

او طامی *ev dâlmî*, the roof of *a* house

اوک طامی *evin dâlmî*, the roof of *the* house

بنجه قیوسی *bâghché kâpoussou*, the gate of *a* garden

بنجهنک قیوسی *bâghchénin kâpoussou*, the gate of *the* garden.

530. When two nouns come together in English with the word “of” between them, the first expressing the quantity of the second, the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting “of,” as in German, they say “*Ein Glas Wein*,” &c.

بر پارچه اکمک *bir parcha ekmek*, a piece of bread

ایکی قیه ات *iki kıdyé (oka) et*, two oke† of meat

بر تدج شراب *bir kadéh sherab*, ■ glass of wine

بر فنجان چای *bir filjân chāi*, ■ cup of tea.

* Literally, *Of the ship its captain, Of the Pasha his son.*

† An oke is a Turkish measure of $2\frac{3}{4}$ lbs.

531. There are two ways of expressing the material of which a thing is made :

(1.) The noun, which is the name of the material, is simply put, like ■ adjective, before the other substantive. Example :—

دمیر زنجیر *demir zinjir*, ■ iron chain
ایپلیک چوراب *iplik chorab*, cotton stockings
التون قوطی *altoun koutou*, ■ gold box
گومش قاشق *ghiumush káshik*, ■ silver spoon
التون کوستک *altoun kieustek*, a gold chain.

(2.) Or the noun expressing the material is put in the ablative. Example :—

دمیردن زنجیر *démirden zinjir*, ■ iron chain (or ■ chain of iron)
التوندن قوطی *altoundan koutou*, ■ gold box (or ■ box of gold)
گومشدن قاشق *ghiumushden káshik*, a silver spoon (or ■ spoon of silver).

In the latter construction one of the words *معمول* *mamoul* or *یاپلمش* *yapilmish* (made), or *مصنوع* *massnou* (fashioned, manufactured) is understood. It is sometimes also written. Example :—

دمیردن یاپلمش کوپری *demirden yapilmish kieupru*, ■ iron bridge
دمیردن معمول زنجیر *démirden mamoul zinjir*, ■ iron chain.

The Persian Mode of Connecting Noun with Noun.

532. In books and in conversation also, sometimes when elegance is studied, instead of the Turkish way of indicating possession of one thing by another, or of rendering “of” in English (see 526, 529), the Persian method is used, especially when the words employed are either Arabic or Persian.

533. This consists simply in putting the name of the possessor first, and the ■ of the thing possessed after it. In pronouncing these nouns the sound of *i* is introduced after the first, if its end is ■ consonant. Example :—

پادشاه زمین *padishah-i-zémin*, the king of the earth
درخت باغ *dirakht-i-bágh*, the tree of the garden
پدر دختر *péder-i-dukhter*, the father of the girl
■ اصحاب سیف *ashab-i-séif*, companions of the sword (military men)
■ دار بقا *dar-i-báka*, the abode of permanency (future life) ●

آب حیات نوش ایتمدی *ab-i-hayat noush etmadi*, he did not drink the water of life

حضور باریده نه جواب ویررسن *houzour-i-baridé né jewâb verirsin*, what answer will you give in the presence of God?

534. If the first noun end with an ا and be of Persian, Turkish, or foreign origin, a consonant ی is written at the end of it followed by the sound of i or ĭ. Example:—

جای پدر *jayi-péder*, the place of this father
بالای خانه *balayî-khané*, the top of the house
پای تخت *payî-takht*, the foot of the throne.

535. If it end in ا and be of Arabic origin, either a ی is added to it, or ■ *hemzé* (pronounced with the vowel sound of i). Example:—

بقای عمر *bakayi-umr*, length of life
بنای بیت *bina-i-béit*, the building of the house.

536. If it end with a و pronounced as ■ vowel ■ ی is added to it, and if it end with a vowel s or ی a *hemzé* is appended to it, pronounced like i or ĭ.

روی زمین *rouyi zémin*, the face of the earth
بوی گل *bouyi ghiul*, the smell of the rose
قاضی قضاات *kâzi-i-kouzât*, the judge of judges
خانه پدر *khané-i-péder*, the father's house
ماهی دریا *mahi-i-derya*, the fish of the ■
نشئه می *neshé-i-méi*, the gaiety of wine.

537. When the Persian construction is used, it may be either definitive or indefinite; that is to say, in English the second noun may have either the definitive article “the,” or the indefinite “a” before it. Thus, بنای بیت *bina-i-béit* may mean either the building of the house, or the building of ■ house; بوی گل *bouyi-ghiul* the scent of ■ rose, or the scent of the rose, and ■ on.

538. When several nouns follow each other in English, with the preposition “of” repeated several times between them, and the Turkish construction ■ used to render them, the sign of the genitive (ک or نک) may be omitted after one or more of them. Example:—

عراق شهری وزیرینک بر شوریده مشرب اوغلی ولر ایدی	<i>Irak shehiri vézirinin bir shouridé meshreboghlu var idi</i>	The vizier of the city of Irak had ■ good-for- nothing son
کیمدر سوال ایلدکده شهرمز پادشاهنک قیزیدر دیدیلر	<i>Kim dir sual éilédekdé shehirimiz padishahinin kızı dır dediler</i>	On his asking "Who is she?" they said, "She is the daughter of the king of our city"
قصاب حضر محلهسی ساکنلرندن	<i>Kássáb Hazr mahalléssi sakinlerinden</i>	One of the inhabitants of the parish of Kassab Hazr.

539. When several nouns follow each other in English, with "of" between them, when rendered into Turkish the "of" is often translated partly in the Persian way and partly in the Turkish, to prevent monotony. Example:—

تحصیل علم فایدهسی	<i>Tahsil-i-ilm fa'idéssi</i>	The advantage of the acquisition of knowledge
فن جغرافیایی تحصیلنه مدار	<i>Fen-i-jagrafiyayi tah- sılina médar</i>	A means for the acqui- sition of the science of geography
هر بری شمس حسننک پروانهسی اولوب مابینلرنده عظیم غوغا و نزاع واقع اولدی	<i>Her biri shemss-i hus- sunun pervanési oloup ma- béinlerinde azim kavgha ■ niza wáki oldou</i>	Every one of them becoming the moth of the ■ of her beauty, a great quarrel and dispute arose between them*
شجره محبت ثمرهسی	<i>Shejéré-i-mahabet semé- réssi</i>	The fruit of the tree of affection.

The Use of Synonymous Words in Couples.

540. As most Persian and Arabic words have various meanings, it is customary, to prevent any mistake, to ■ synonymous words in pairs, the second ■ confirming the meaning of the first. Thus:—

* طوطی نامه

نیاز و رجا ایدرم
کمال لطف و کرمی
ثمره سندن
شاهک بر مقبول و
مرغوب و محبوب بر
مصاحبی وار ایدی
عشاق صادق قری خایب
و خاسر قالدیلر

Niaz-u-rîja ederim
Kémal lutf-u-kéremleri
sémerésinden
Shahîn bir makboul vé
merghboub vé mahboub bir
musahibi ■ ■ ■
Oushak sadikleri kha'ib-
ou-khasir kaldılar

I beg and request (you)
From the fruits of your
perfect grace and favour.
The king had a pleasant
and agreeable and beloved
companion
Her sincere lovers re-
mained disappointed and
*hopeless**

ای قادر و توانا

Ei kâdir-u-tewana

Oh, Almighty and
*Powerful One (God) !**

ای علیم و دانا

Ei alim-u-dana

Oh, Omniscient and
Wise One (God) !

راویان اخبار و ناقلان
آثار ادای شیرین و الفاظ
هکریں برله نقل ایدرلر که
زمان اولده پیلسان شهرنده
علمای عصرین برفاضل
محقق وار ایدی اسمنه
ابوالمجد دیرلرایدی صفحه
درونی زیور علوم ایله آراسته
و لسان خوش بیانی انواع
فصاحت و بلاغت ایله
پیراسته ایدی

Raviyan-i-akhbar u-naki-
lan-i-asar eday-i-shirin vé
elfaz-i-sukkerin birle nákl
ederlér ki zeman-i-evveldé
Pilsan shehirindé ulemay-i
assrden bir fâzîl mouhâk-
kak var-idi issminé Ab-ul-
Mejd derleridi - safha - i
derounou zivér-i uloum ilé
arassté vé lissân-i-khosh
béyanî envaî fâssahat-u-
belughat ilé pirassté idi

Relators of ■ and
narrators of events, with
sweet grace and sugary
words report that in olden
times there ■ man of
proved excellence, ■ of
the learned ■ of the
age, in the city of Pilsan.
They called him Ab-ul-
Mejd. The space of his
interior† (his mind) was
embellished with the orna-
ments of science, and his
tongue of sweet explana-
tion was adorned with
eloquence and fluency.

541. There being no capital letters to distinguish proper names from others the Turks very often use the word نام (name) or نامنده *namindé* (in the name) for the purpose. Example:—

احمد نام کیمسنه *Ahmed nam kimesné*, the person called Ahmed

لیورپول نام شهر *Liverpool nam shéhir*, the town called Liverpool

■ See طوطی نامه ("Tales of ■ Parrot"). These pairs of words in the original language have exactly the ■ meaning. † I translate literally intentionally.

بۇ شېھىر اعيانلار	<i>Bou shehirin ayanından</i>	Amongst the chief men
سعيد نامندە بىر بازرگان	<i>Saïd namindé bir bázir-</i>	of this city was ■ merchant
وارايدى	<i>ghian var idi</i>	of the ■ of Said.

Modes of Address in Turkish.

542. The words *حضرتلى* *hazretleri* (their excellency, majesty, highness) and *جنابلى* *jenâbleri* (their honour) are titles equivalent to "his majesty," "his lordship," "his excellency," but they are placed after instead of before proper names. Examples:—

محمود پاشا حضرتلرينه *Mahmoud Pasha Hazretleriné*, to his Excellency Mahmoud Pasha

پادشاه حضرتلى *Padishah hazretleri*, his Majesty the Emperor
الچى حضرتلى *Elchi hazretleri*, his Excellency the Ambassador.

543. In addressing any dignitary it is a great mistake to use this word *حضرت* with the pronominal affix *ك* or *كز*, that is to say, to employ the expression *حضرتك* *hazretin* or *حضرتكز* *hazretiniz* (thy or your excellency, majesty, &c.) The simple pronoun thou or you must be used, or the expression *ذات عاليلى* *zat-i-alileri* (your high person, or literally their high persons). *ذات عاليكز* *zat-i-aliniz* (your high person) is also used, but is not so respectful, as it is considered more polite to address any one in the third person plural. Example, *ذات عاليكزه خيلى زحمت وىردىم* *zat-i-alinizé khaili zahmet vérdim* (I have given your excellency much trouble).

The use of the Singular after Cardinal Numbers.

544. If a noun is preceded by ■ cardinal number it must remain in the singular. Example —

بۇ دەرت رفق كوردىلر	<i>Bou deurt refik geur-</i>	These four companions saw
كە قاضى بونلرك باشنه	<i>dulér ki kazi bounlarin</i>	that the Cadi would bring
قصرى اسمانى و بلای	<i>báshina kázayî assimanî</i>	a judgment from heaven and
ناكهانى كتوره جك كە	■ <i>belayi naghehani ghe-</i>	a sudden calamity ■ their
بروجهله دفعى ممكن	<i>tiréjek ki bir vejhilé defi</i>	heads which could not be
دكل	<i>mumkin diyil</i>	averted in any way
ايكى رئيس بر كمى باترلر	<i>Iki réiss bir ghémibátli-</i>	Two captains sink a ship
	<i>rirlar</i>	

دروش دخی میر کلام
اولمغین بونلره حکایات
غریبه و تمثیلات عجیبه
نقل ایتدی هر نکته بی
بیک باب و هر بابی
بیک کتاب ایتمکین اهل
مجلس تمام مرتبه
ذوقیاب اولدی

*Dervish dakhî mir-i-
-kelâm olmaghîn bounlara
hikiayat gharibé vé temsi-
lat ajibé nákl etdi hér
nuktéyi bin bâb ve hér
bâbî bin kitâb etméyin
ehli-mejliss tamam mer-
tébé zevkyab oldou*

The dervish also being
an eloquent ■ related to
them strange tales and
wonderful examples, and
making every piece of wis-
dom ■ thousand chapters
and every chapter ■ thou-
sand books, the company
were perfectly delighted

ایکی باصمه کتاب
الدم
پارسی نقد
اللی غروشه
یوز ییمورطه
طرزوندن ارضرومه ایکی
یول واردر

*Iki bassma kitâb âldim
Parassi nékâdar ?
Elli grousha
Yuz yîmourta
Trebzoundan Erzrouma
iki yol var dîr*

I have bought two printed
books
How much ■ they ?
(At) fifty piastres
A hundred eggs
There are two roads from
Trebizond to Erzroum.

EXERCISE XXIX.

Have you bought silver spoons ? Have you ever seen the island (جزیره *jéziré*) of Crete (کرید *ghirid*) ? The king arrived last night. There are no gardens (باغچه *bâghché*) in the town of Brighton. Do you like (بکنمک *béyenmek*) china cups (ablative) ? I like them very much, but they are very dear (پهالو *páhâlî*). There ■ great many wild ducks in that country (ممکت *memléket*). Do you know the name of the landlord (ار صاحبی *ev-sahibi*) ? I have heard it, but have forgotten (اونوتمک *ounoutmak*) it. Buy six okes of grapes (اوزوم *uzum*) for me, and two okes of potatoes (پاتاتاس *patatass*). The Danube is a very large river. Have you seen my brother's portrait (رسم *ressm*) ? I ■ it at the photographer's (فوطوغرافییه جی *fotografîyaji*) house. There is now a fine iron bridge at Constantinople. I wrote to His Excellency Fuad Pasha, but I have not yet (دها *daha*) received ■ answer (جواب *jawâb*). I am very much obliged (تشکر ایتمک *teshekkiur etmek*) to your Excellency. The company (اهل مجلس *ehl-i-mejliss*) enjoyed themselves (ذوقیاب *zewkyab*). He was one of (دن *den*) the learned (علما *ulema*) ■ of the age (عصر *assr*). He gave ■ feast (ضیافت *ziyafet*) to the principal (اعیان *ayan*) men of his country (ولایت *vilayet*). In that city there was ■ merchant who had three sons. This book contains (حاری اولمک *havi olmak*) fifty-two chapters. Have you read the tale (حکایه *hikiayé*) of the Dervish Hawayi ? I have only read the first and

second chapters (باب *báb*) of it. The people (خلق *khalk*) of the city heard (دکلمک *dinlémek*) the dispute (دعوا *dawa*). As (کی *ghibi*) as the king saw the girl's beauty (جمال *jemal*), he was smitten (عشقنه گرفتار اولمق *áshkina ghiriftar olmak*) with her. Go to the mayor (صوباشی *sou-búshî*) of the town (شهر *shéhîr*) and tell him the circumstances (احوالک *ahwaliniz*) (you are in). This woman is the wife (خاتون *khatoun*) of my elder (بیوک *biyuk*) brother. They appealed (دعوت *davet*) to the law (شرع شریف *sher-i-sherif*) and went into the presence (حضور *houzour*) of the Cadi (قاضی *kâzî*). The Cadi looked at the old (اختیار *ikhtiyar*) man's face (یوز *yuz*). Four persons (کش *kishî*) agreed (اتفاق ایتمک *ittifâk etmek*) to travel (سیاحت ایتمک *séyahét etmek*). For fear (خوفندن *khavfindan*) of wild (موزی *muezzi*) animals (جانوار *janvar*) they agreed to sleep (ایومق *ouyoumak*) by turns (نوبتله *nubetle*). They approved (تحسین ایتمک *tahsin etmek*) and applauded (اقرین ایتمک* *aferin etmek*) the carpenter's (دولکر *dulghér*) skill (هنر *huner*) (ablative). Have you written to His Excellency the Prince (شهرزاده *shehzadé*)? There were formerly (سابقا *sabika*) two brothers of mine in the king's service (خدمت *khidmet, hizmet*). They were young men (تازه جوان *tazé juwan*), but in sense (عقل جهتندن *akl jihatinden*) and intelligence (فراسفت *feraset*) they were old (پیر *pir*).

THE ADJECTIVE.

Adjectives of Turkish Origin.

545. In an ordinary way, especially when the words used are of Turkish origin, the adjective in Turkish, as in English, is put before the noun, and is invariable, whether the noun be masculine or feminine, singular or plural. Example:—

کوزل ادم	<i>Ghiuzel ádám</i>	A handsome man
کوزل قاری	<i>Ghiuzel kârî</i>	A pretty woman
کوزل ادملر	<i>Ghiuzel ádâmlar</i>	Handsome men
کوزل قاریلر	<i>Ghiuzel kârîlar</i>	Pretty women
بیوک ادم	<i>Biyuk ádám</i>	A great man
بیوک ادملر	<i>Biyuk ádâmlar</i>	Great ■■■
بر ایو شراب و دلبر	<i>Bir éi sherab vé dilber</i>	A good wine and a
عورت ایکی طاتلو زهر	<i>avret iki tâtlî zehir dir</i>	fascinating woman are two
در		sweet poisons [slaves.
وافر کوزل جاریه‌لر	<i>Wafir ghiuzel jariyéler</i>	Many beautiful (female)

■ It is not requisite to repeat ایتمک when writing the Turkish sentence.

† The latter is the usual pronunciation in Turkish, although incorrect.

546. When the adjective is the predicate of a sentence it still remains invariable. Example:—

قىز دلی در	<i>Kız déli dir</i>	The girl is mad
دلی اولدر که زنگین در	<i>Déli ol dir ki zenghin dir</i>	He is mad who is rich
*ولکن فقرا گبی کچنور	<i>vé foukera ghibi ghechenir</i>	and yet lives like the poor
بو چیچک کوزل در	<i>Bou chichek ghiuzel dir</i>	This flower is pretty
بو چیچکلر کوزل در	<i>Bou chichekler ghiuzel dir</i>	These flowers are pretty
خواجہ مسز پک	<i>Khojamız pek malou-</i>	Our professor is very
معلوماتلو در	<i>mâtlî dir</i>	learned
خواجہ لرمز معلوماتلو در	<i>Khojalarimiz malou-</i>	Our professors are
	<i>mâtlî dir</i>	learned
دوستکز کیفسز در	<i>Dosstounouz kéifsiz dir</i>	Your friend is ill
قىزى کیفسز در	<i>Kızı kéifsiz dir</i>	His daughter is ill
شاگرد تنبل در	<i>Shaghird tenbel dir</i>	The pupil is lazy
شاگردان تنبل در	<i>Shaghirdan tenbel dir</i>	The pupils are lazy
قارى چركين در	<i>Kârî chirkin dir</i>	The woman is ugly
قاريلر چركين در	<i>Kârîlar chirkin dir</i>	The women are ugly.

The Persian Mode of Connecting Noun and Adjective.

547. In books, and in conversation when elegance is studied, the Persian mode of connecting the adjective is often adopted. This consists in putting the adjective *after* the noun, and joining the two vocally by pronouncing an *i* between them. Example:—

باغ دلکشا	<i>Bâgh-i-dilkiusha</i>	A delightful garden
لسان ترکی یی اوکر نملو	<i>Lissan-i-turkiyi eugh-</i>	You ought to learn the
سکز	<i>renmeli siniz</i>	Turkish language
اول مملکتده بر شهر	<i>Ol memléketde bir</i>	There was a great city in
عظیم وار ایدی	<i>shelir-i-âzîm var-idi</i>	that country
مزاج شریفکیز نصل در	<i>Mizaj-i-sherifiniz nassl</i>	How is your (noble)
	<i>dir ?</i>	health ?
کچن کون از میره تشریف	<i>Ghechen ghiun Ezmiré</i>	The other day, on your
عالی برنده سپارش عاجزی	<i>teshrif-i-alilerinde sipa-</i>	sublime visit to Smyrna, I
واقع اولمش	<i>rish-i-ajizi vâkı olmush</i>	gave you a humble com-
		mission.

* "And" and "but" are often thus found together in Turkish.

548. The rules with regard to the connection of the two nouns after the Persian fashion (see 533, 534, 535, 536) apply also to a noun and an adjective connected in the Persian way. Example:—

والی عادل	<i>Vali-'i-adil</i>	A just governor
بنای استوار	<i>Binayi-ustubar</i>	A solid building
موی سیاه	<i>Mouyi-siyah</i>	Black hair
خانه دلکشا	<i>Khané-'i-dilkiusha</i>	A delightful house
جای جانفزا	<i>Jayi-janfeza</i>	A delicious place
دعای خیر	<i>Duayi-khaîr</i>	A good prayer
میوه شیرین	<i>Méivé-'i-shirin</i>	Sweet fruit [Persia
دولت بهیه ایران	<i>Devlet-i-béhiyé-i-iran</i>	The beautiful State of
وکلاى سلطنت سنیه دن	<i>Vukelayî - saltanat - i -</i>	A letter of thanks for one
بری مکتبه زیارتمه	<i>seniyéden* biri mektebê</i>	of the ministers of the
کلدیکندن تشکرنامه	<i>ziyâreté gheldiyinden tésh-</i>	Turkish Government com-
	<i>ekkiur-namé</i>	ing to visit a school.

The Use of Arabic Adjectives.

549. When an Arabic adjective is placed before a noun it generally is invariable, applying both to masculine and feminine, singular and plural substantives. Example:—

عظیم وزیر	<i>A'zîm vézir</i>	A great vizier
عظیم دولت	<i>Azîm devlêt (feminine)</i>	A great state
ناظر و خواجه منزه	<i>Nazîr vé khojamiz bou</i>	My principal and pro-
شاگرد قوللمینه ترکی	<i>shaghird koullarîna turki</i>	fessor on their beginning
لسانی اوکرتمکه بدأ و	<i>lissânini eurutméyé bed u</i>	to teach this pupil your
مباشرت بیورد قلرنده اول	<i>mubashiret bouyourdouk-</i>	(humble) servant the Turk-
وحی ربانیدن خبر ویرن	<i>larînda evvela vahî rabba-</i>	ish language having first of
عربی حروفاتنی تعلیم	<i>nîdan khabr veren Arabi</i>	all taught me the Arabic
بیورد قلرنندن	<i>huroufâtîni talim bou-</i>	letters which inform one of
	<i>yourdouklarîndan</i>	the Divine inspiration.†

550. If the Arabic adjective, however, follows the noun it agrees with it in number and gender.

* This word literally means "splendid," but is used for "Turkish."

† This means that the Koran is written with Arabic letters.

دولت علیه	<i>Devlet-i-aliyé</i>	The sublime* nation (Turkey)
دولت بهیه ایران	<i>Devlet-i-behiyé-i-iran</i>	The beautiful* state of Persia
سنه جدیده دخول ایتدیکندن	<i>Sené-'i-jédidé doukhoul etdiyinden</i>	As the new year has com- menced
ذات سنیه لرینه علاقه ازلیم و اخوت ابدیم	<i>Zat-i-seniyéleriné ala- ka-'i-ézeliyém ■ oukhou- vet-i-ébediyém</i>	My eternal love and ever- lasting brotherhood to your brilliant† person.

551. An Arabic irregular plural noun requires the adjective following it to be an irregular plural or feminine singular (regular). Example :—

خطوط متوازیه	<i>Khoutout-i-mutévaziyé</i>	Parallel lines
وکلاى فخام	<i>Vukelayi-fékham</i>	Noble ministers
قواعد عثمانیه	<i>Kavaid-i-ossmaniyé</i>	Turkish rules
جماهير مجتمعه امریقا	<i>Jemahir-i-mujtémic-'i- -Amérika</i>	The United States (re- publics) of America
قلع ایرانیه دن بری در	<i>Kīla-i-iraniyéden biri dir</i>	It is one of the Persian fortresses
انبیاء عظام	<i>Enbiya-'i-izām</i>	Great prophets.

552. When the adjective is put after the noun in the Persian way it takes the affixes which would be added to the noun were the adjective put before it. Example :—

قبر شریفی اوراده در	<i>Kābr-i-sherifi orada dir</i>	His holy tomb is there
بر شهر عظیمه کلدک	<i>Bir - shehir - i - azimé gheldek</i>	We came to a large city
کیف شریفکزنصل در	<i>Keif-i-sherifiniz nassl dir?</i>	How is your noble health (how do you do) ?
مزاج والاری استفسارنده شقه تحریر تسمییر قلندی	<i>Mizaj-i-valaleri isstif- sarindé shoukké tahrir ■ tessyir kilindī</i>	The note was written and sent to inquire after your "exalted" health.

* These ■ stereotyped epithets in continual use.

† The example I have taken to illustrate the rules ■ often taken from Turkish standard works. They are thoroughly Turkish, of course, and therefore the English of them will sound peculiar to English ears.

کلام ثریا نظامکله خلق عالمی طریق حقہ دلالت ایدرسن	<i>Kelam - i - surreya - ni - zâmlé khalk - i - alemi tariki-hâkka delalet edér- sen</i>	With <i>thy brilliant*</i> dis- course you guide the people of the world into the path of truth.
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553. When adjectives are put before the noun in the Turkish way they are generally not joined together by the conjunction و *vé* (and), but they are sometimes and very often in writing. Example:—

کوزل ادبلو آدم or کوزل و ادبلو آدم کوزل محبوب قیز or کوزل و محبوب قیز برغایت کوزل و مرغوب کتاب	<i>Ghiuzel édepli ádám Ghiuzel vé edepli ádám Ghiuzel mahjoub kiz Ghiuzel vé mahjoub kiz Bir ghayet ghiuzel vé merghoub kitáb</i>	A handsome and polite man A pretty and modest girl An extremely beautiful and popular book
مبارک و مسعود خاکپای مراحم آلود همایوندن رجای کمترانه در	<i>Mubarek vé messoud khakipayi merahim-aloud humayoundan rijayi kem- teraném dir</i>	It is my humble request to your blessed and happy Imperial Majesty, who are noted for mercy
بر عاقل و دانا وزیر وارایدی	<i>Bir akil u dana véziri var idi</i>	He had an intelligent and wise vizier
چوق کوزل و مرغوب شاعر	<i>Chok ghiuzel vé mer- ghoub shair</i>	A very beautiful and popular poet.

554. When there are several adjectives put *after* the noun in the Persian way they are never connected by و, but they are joined to each other by the sound of *i*, according to the rules given for connecting nouns with nouns and nouns with adjectives in the Persian fashion (see 533, 534, 535, 536). Example:—

فرماننامه مکارم علامه خدیوانه لری	<i>Fermân - name - 'i - mekiarim alamé-'i-khidi- vanéleri</i>	Your noble and princely letter
مراحم علیه اصفانه لری	<i>Merahim - i - aliyé - 'i - assefanéleri</i>	Your high and states- man-like† acts of grace.

555. An adjective, or a possessive pronominal affix when used as an adjective, may refer to several nouns without being repeated. Example:—

*The expression ثریا نظام *sur'yya-nizam* literally means, "arranged like the Pleiades."

† The word اصفانه is derived from اصف, the name of Solomon's grand vizier.

صحت و عافیتلری
خبریلہ بزلری فرحان و
دلشاد ایتملری تمناسندہ

*Sihat-u-afiyetleri khab-
rilé bizleri férhan udilshad
etméleri témennasindé*

Requesting you to make
us glad and joyful with the
news of your health and
immunity from sickness

لطف و احسان کریمانه
ارینه متشکرم
واشبو تبریک و تهنیت
عالی لرندن محظوظیت و
ممنونیت عاجزانہم تعر
یقدن. ازادہ اولدیغی
بیانندہ و مبارک مزاج
دولتلی استفسارندہ
نمیقه ثناوری تحریر
قلندی

*Loutf-u-ihsan kerima-
néleriné mutéshekkir im*

*Vé ishbou tebrik u-
tehniet - i - alilérinden
mahzouziyet u-memnouni-
yet - i - ajizaném tarifden
azadé oldoughou béyanindé
vé mubarek mizaj-i-dev-
letleri isstifsarindé ne-
miké - i - senavéri tahrir
kılındı*

I thank you for your
gracious favour and kindness

My letter (the letter of
him who prays for you) has
been written to explain that
my humbler joy and delight,
owing to your sublime con-
gratulation and felicitation,
are beyond expression, and
to enquire after your bles-
sed health*

ما بینلرندہ عظیم
مباحثہ و منازعہ واقع
اولدی

*Ma - béinlerindé âzîm
mubahessé vu munazéa
wâkî oldou*

A great discussion and
great quarrel arose between
them.

556. If two nouns be joined in the Persian way, and the first is described by one or more adjectives, simple or compound, they must be put after the first noun. Example:—

خبر مسرت اثر جلوس
همایونلری
فلان کمسنه سایه
شوکت و ایہ حضرت شاهانہ دد
برقطعه سفینه بنا و انشا
ایدہ حکمی بیانیلہ اذن و
رخصت ویرلمسنى با
حرضحال التماس ایتمش

*Khabr-i-messeret essr-
i-julouss-i-humayounlarî*

*Filân kimessné sayé-'i-
shevketvayé-'i-'hazret-i-
shahanéde bir kîta séfiné
bina vu insha edjéyi
béyanilé izn-u roukhsât
vérlilmassi bé arzuhal
iltimass etmish*

The joyful tidings of his
imperial accession

A certain person, stat-
ing that he will construct
and build a vessel under the
mighty† shadow of (his)
imperial majesty, has re-
quested by a petition that
permission be given (him).

557. Adjectives which require some other word or words to complete their meaning must be put after those words when Turkish construction is used. Example:—

* This is the style usual in Turkish letters, and ■ extracted verbatim from one.

† This is the style adopted in Government documents.

شراب ایله طولو	<i>Sherab ilé dolou</i>	Full of wine
محاربه یه قادر بر پادشاه	<i>Mouharebéyé kâdir bir padishah</i>	A king able in war [arts
صنایع عجیبه یه قادر در	<i>Sanai-i-ajibé yé kâdir</i>	He is skilful in strange
کلماته قادر بر	<i>Kélimaté kâdir bîr</i>	He is ■ companion able
صاحب در که مثلی	<i>mussahib dir ki messli</i>	in speech whose like is not
کورلمش دکت	<i>ghiecurulmush déil</i>	seen.

558. With the Persian construction, the adjective always precedes the word it requires to complete its meaning. Example :—

قادر مباحثه	<i>Kâdir-i mubahessé</i>	Able in controversy.
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The Use of *bir*, "A," with ■ Adjective.

559. When the word *bir*, "one" or "a," is used with an adjective qualifying a noun, it is generally put immediately before the noun, and not before the adjective, as in English; but it can also be put before the adjective. Thus :—

ایو بر آدم در	<i>éi bir âdâm dîr</i>	he is a good man
فایده لی بر کتاب الدم	<i>faidé'li bir kitâb âldîm</i>	I have bought a useful book
بر ایو شراب	<i>bir éi sherab</i>	a good wine
انصاف سز بر آدم سن	<i>insâfsîz bir âdâm sîn</i>	thou art a dishonest man
تمیز بر استاد بلور میسگر	<i>témiz bir ustâd bilirmisiniz?</i>	do you know a good workman?
طاتلو بر الما	<i>tâtlî bir elma</i>	a sweet apple.

The Turkish Adjective *ghibi*.

560. The Turkish adjective *ghibi* (like) comes after nouns and pronouns, instead of before them, as in English.

طورب کی	<i>tourp ghibi</i>	like a radish
الماس کی	<i>élmâss ghibi</i>	like ■ diamond
کمی کی	<i>ghémi ghibi</i>	like a ship
ارسلان کی	<i>arsslan ghibi</i>	like a lion.

When used thus with ■ noun, or with the personal pronoun third person plural, with the plural demonstrative pronouns, or with interrogative or relative pronouns, it requires no change in those words. Example :—

سرو کبی رفتاره و طوطی کبی گفتاره باشلادی	<i>Serv ghibi reftaré vé touti ghibi ghiustaré bāsh- ladī</i>	She began to walk like ■ cypress tree* and talk like a parrot
طوطی کبی سویلر انلر کبی یازه بلورمیسیک	<i>Touti ghibi suwéylér Anlar ghibi yazé bilir- misiniz ?</i>	He talks like a parrot Can you write like them ?
بونلر کبی کوزل کتابلرکز وارمی	<i>Bounlar ghibi ghiuzel kitáblarınız var mı ?</i>	Have you pretty books like these ?

561. When used with any other pronoun than those stated above, کبی requires the pronoun to be in the genitive. Example :—

بنم کبی	<i>Benim ghibi</i>	Like me
سزک کبی	<i>Sizin ghibi</i>	Like you
انک کبی	<i>Anin ghibi</i>	Like him
سکا بو حکایه بی ابراز ایتمکدن مرادم بو در که بنم کبی بر محرم اسرار اله کیرمش ایکن مشاوره ده اهمال ایتمیه سن	<i>Sāna bou hikiayéyi ibraz etmekden mouradim bou dır ki benim ghibi bir mahremi-i-issrar elé ghır- mish iken mushaverédé ihmal etméýésin</i>	My object in telling you this tale is that, having got ■ confidant like me, you may not neglect me in consultation.

Adjectives Requiring the Dative Case.

562. Many adjectives require the noun or pronoun to which they refer to be in the dative case. Those most in use which do so are the following :—

لازم	<i>Lazım</i>	Necessary
فایده لو	<i>Fa'idéli</i>	Useful
مالک	<i>Malik</i>	Possessing
مایل	<i>Ma'il</i>	Inclined [ing
محتاج	<i>Muhtáj</i>	In need of, wanting, requir-
مغایر	<i>Moughayir</i>	Contrary to
مناسب	<i>Munassib</i>	Fit, proper for
لائق	<i>Layik</i>	Fit, worthy of

* See طوطی نامه. The cypress is regarded in the East as the symbol of gracefulness.

مقید
یا قشق
یرار
یارامز
واقف
مطلع

Moukayyéd
Yakishik
Yarar
Yaramaz
Wákif
Moutáli

Attentive to
Suitable, fitting, seemly
Useful
Useless
Aware of
Cognisant of, aware of.

Examples:—

اصوله مغایر نا بجا و نا
سزا حرکت
کتاب سپارشیه
بر مکتوب
مدحه لایق
نیه یارار
همتکزه محتاج در
قتل نفس خصوصنده
عجله ایتمک پادشاهلره
مناسب دکلدر
فقیر ابوالمجد ایسه بر
فیل یوکی التون دکل بر
حبیه مالک دکل ایدی

Ousoula-moughayir na-
-béja-vu-na-seza héréket
Kitáb siparishiné da'ir
bir mektoup
Medhé layik
Néyé yarar ? [dir
Himmetinizé muhtáj
Kátl-i-nefss khousous-
sında ajelé etmek padisha-
leré munassib déil dir
Fakir Abul-Mejd issé
bir fil yuku áltoun déil bir
habbéyé malik déil idi

Unseemly and improper
conduct, contrary to custom.
A letter about ordering a
book
Worthy of praise
What is it useful for?
It requires your influence
In the matter of taking
life it is not proper for kings
to be in a hurry
As for poor Abul Mejd,
he did not only not possess
an elephant load of gold,
but not even a grain

حق سبحانه و تعالی
حضرتلری درونم حاله
واقف در

Hákk subhanahu vé
taala hazretleri derounoum
haliné wákif dir

His Majesty God (to
whom be praise, and whose
be exalted!*) is aware
of the state of my interior
(soul)

شاه بهواج بو احواله
مطلع اولدیغی کبی کمال
سفقتندن اغلیوب و بی
توقف بر فیل یوکی التون
خزیننه سندن چیقاردوب
بر بیاض فیله یوکلایوب
ابوالمجده تسلیم ایتدیلر

Shah Behvaj bou ah-
walé moutáli oldoughou
ghibi kemal shéfakátından
aghlayip vé bi tévakouf
bir fil yuku áltoun kha-
zésinden chikardip bir
bégaz filé yukléyip Abul
Mejdé tesslim etdiler

As soon as Shah Beh-
vaj became cognisant of this
state (of things) he cried
from his perfect commiser-
ation, and, without delay
having an elephant load of
gold taken out of his trea-
sury, and put a white
elephant, they delivered it
to Abul Mejd

* These two Arabic expressions are continually used after the name of God.

پادشاهلر کندی قوللرینی اولدرمکده بر علته محتاج دکل در	<i>Padishahlér kendi koul- larını euldurmekde bir illeté muhtâj déil dir</i>	Kings do not need ■ pre- text for killing their ser- vants.
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Adjectives Requiring the Ablative.

563. Some adjectives require the ablative, the following amongst the number:—

ممنون
خوشنود
محظوظ
محزون
مکدر
مأیوس

*Memnoun
Khoshnoud
Mahzouz
Mahzoun
Mukéddér
Mé'youss*

Glad
Pleased
Delighted
Grieved
Sorry
Desperate, hopeless

Examples:—

اشتیاقانه مراسلاته
مصرف اولان همتکردن
محظوظ اولدم

*Ishtiyâkané muraselaté
mâsrouf olân himmetiniz-
den mahzouz oldum*

I am *delighted* at the
exertions made by you in
affectionately correspond-
ing* (with me)

خواجہلر و همپالری
اندن خوشنود و محظوظ
اولدیلر

*Khojalar vé hempaleri
andan khoshnoud ou mah-
zouz oldoular*

His teachers and school-
fellows were *pleased* and
delighted with him

فلان شی شوقدر غروشه
اشترا و ارسال بیورد قلیرینه
دائر بز قطعه تحریرات
والالری مالی مفهومی
اولمش

*Filân shéi shou kâdar
grousha ishtira vé irsal
bouyourdouklarına da'ir
bir kâta tahrirat valaleri
mé'eli mefhoumoumouz ol-
mouh*

I have understood the
meaning of ■ "sublime"
letter of yours*, about your
kindly buying and sending
such and such things at so
many piastres

ذات عالیگری عافیت
اوزره کوردیکمدن غایتله
ممنونم

*Zat - i - alinizi afiyet
uzeré ghieurdughumden
ghayetlé*

I ■ extremely glad I
see you in good health

سزی کوردیکمدن پک
ممنونم

*Sizi ghieurdughumden
pek memnounoum*

I am glad to see you

ابوالمجد مقصودینک
حاصل اولمسندن مأیوس
اولوب زار زار اغلدی

*Abul-Mejd mâksoud-
ououn hâsıl olmasından
mé'yeuss oloup zar ■
âghlâdı*

Abul-Mejd despairing of
his object being attained,
cried and groaned.

EXERCISE XXX.

Look at these pretty flowers? He is a good and a learned man. The Turkish language is very useful (فائدة لى *faide'li*). She is a fascinating (دلغريب *dilfirib*) woman. There are many pretty women in London. What is that book about? It is about geometry (هندسه *hendessé*). Have you read the history (تاريخ *tarikh*) of Turkey (دولت عليه *devlet-i-aliyé*)? I have read it. The eternal (ابدی *ébedi*) friendship (محبت *mahabet*) existing (درکار *derkiar*) between us. Does he know Oriental (شرقی *sharki*) languages (السند *pl.* *elsiné*)? He is a very learned man. How is your (sublime) health (كيف *keif*)? Thank you (الحمد لله *elhamd-u-lilláh*). I am very well (أيو *éi*). How is your (noble) (شريف *sherif*) mother (والدة *A.* *walidé*)? All kinds (درلو درلو *turlu turlu*) of various (مختلف *moukhtélif*) individuals (اشخاص *pl.* *eshkhass*) came to the town. He received various presents (هدايا *pl.* *hédaya*) from his friends. He acted (حرکت ایتدک *héréket etmek*) thus after great (عظیم *ázim*) reflection (تفکر *téfekkiur*). He is an old and faithful (صادق *sáddik*) servant (امکدار *émekdar*). The king not knowing the worth (قدر *kádr*) and value (قیمت *kéimet*) of an old servant, grew tired (اوسانمق *ousanmak*) of him. You have beautiful silver spoons. Where did you buy them? I bought them in London of a good silversmith (قیومجی *kouyoumjou*). They are not dear (بهالو *páhálí*). What a pretty little watch (ساعت *saat*)! Is it gold? Yes.* The English merchants are very rich (زکین *zenghin*). Have you ever been in England? I lived there three months (ای *ai*). Do you think it a pretty country (مملکت *memléket*)? It is a pretty and a healthy (شفالو *shifalí*) country. The climate is too damp (دھا چوق رطوبتلو *daha chok routoubetli*). The climate (هوا *hawa*) of Turkey is very agreeable (لطیف *latif*). The sky (گول *ghieuk*) is very clear (براق *berrak*). There are many (چوق *chok*) high (یوکسک *yuksek*) hills (تپه *tepé*) in the neighbourhood (جوار *jiwar*) of Constantinople (استانبول *Istanbul*).

THE DEGREES OF COMPARISON.

The Comparative.

564. The comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case and leaving the adjective unaltered. The words دھا *daha* (more) and زیاده *ziyadé* (more) are sometimes put before the adjective for the sake of emphasis, or to prevent ambiguity. Example:—

* Say, "It is gold," it being too abrupt in Turkish to merely answer, "Yes."

سرکه دن اکشی
شکر دن طاتلو
احمد سزدن بویلو (در)
سز بندن زنکین سکر
بو جوهر بی نظیری الوب
کندی الکله سلطان بومه
هدیه ایده سن بو هدیه
ضمننده لطف و کرمیله
مأمولکدن زیاده مسرور و
خندان اولورسن دیدیلر

Sirkéden ekshi
Shékédden tâtli
Ahmed sizden boïlou dir
Siz benden zenghin siniz
Bou jevher bi nâziri
alîp kendi elinlê soultân-
-i-rouma hédîyé edésin bou
hédîyé zîmnindé loutf ou
keremilê mémoulinden
ziyadé messrour ou khan-
dan oloursoun dédiler

Sourer than vinegar
Sweeter than sugar
Ahmed is taller than you
You are richer than I
They said : " Take this
peerless jewel with thy own
hand, and make a present (of
it) to the king of Roum; and
with regard to this jewel,
by his favour and gracious-
ness you will be more
pleased and delighted than
you expect

ارسلان تلکیدن شجاعتلو

Arsslan tilkiden she-
*jaatli dir**

The lion is braver than
the fox

التون کومشدن ایو در
ظن ایتدیگمدن کچ در

Altın ghiumishden éi dir
Zan etdiyimden ghech
dir

Gold is better than silver
It is later than I thought

† سندن دولتلو اولان
ایله اورتاق اولمه

Senden devletli olân ilê
ortak olma

Do not become ■ partner
with ■ more exalted man
than thyself

† محب صادق ایو در
کیشینک اقرباسندن
† حق سوز زهر دن
آجیدر

Muhibb-i-sâdîk éi dir
kishinin akrabasından
Hâkk seuz zéhirden âjî
dîr

A faithful friend is better
than relations
A true word is bitterer
than poison.

565. Sometimes the Arabic comparative form of adjectives is used
Example :—

حکما ضرر عامدن ضرر
خاص اولی در دیمشله

Hukéma zarar-i-amdan
zarar-i-khass evla dir dé-
mishler

Wise men have said,
" individual harm is better
than public harm " (i.e.
injury to individuals is
better than injury to the
world in general)

بو شخصی تجربه
ایتمک اولیدن

Bou shakhssi tejribé
etmek evla dir

It is better to test this
individual.

* The *dir* may be omitted.

† Turkish proverb.

The Superlative.

566. The superlative in general is expressed by the word **اك** *en* being prefixed to the adjective. The adjective takes the pronominal termination **ى** or **سى** (his, hers, its), and the word with which the comparison is made is put in the genitive. Example:—

المالك اك ايوسى	<i>Elmalerin en éissi</i>	The best of the apples, or the best apple
پادشاهه گلوب محروسه بی غایتده چرکین دیوب قدح و ذم ایدوب ایتدیلر پادشاهم سنک حرمکده جاریه لک اک ادناسی اول قزدن حسندار اولمق کرک	<i>Padishaha ghelip Mah- rouseyi ghayetde chirkin déyup kâdh ou zem edip éitdiler Padishahim senin haremindé jariyélerin en ednassi ol kızdan hussndar olmak gherek</i>	They ■ to the king and said that Mahrousé ■ extremely ugly, and censuring and reviling her, exclaimed: Sire, the <i>lowest</i> of the slaves in thy harem must be more beautiful than that girl.

567. The word **اك** *en*, however, is sometimes omitted. Example:—

قیزلرک ایوسى	<i>Kızların éissi</i>	The best girl
ادملرک بیوکى	<i>Adamların biyughu</i>	The biggest man
ات حیوانلرک ایوسى	<i>At haıwânların éissi dir</i>	The horse is the best animal.

568. The superlative is occasionally expressed by employing the comparative in conjunction with such words as **جمله** *jumlé* or **هپ** *hep* (all). Example:—

جمله سندن شجاعتلو	<i>Jumlésinden shejaatli</i>	He is the bravest
پادشاهک بر قزی وار در که جمیع قزلردن جمیله و حسنه در	<i>Padishahın bir kızı var dir ki jémi kızlardan jémilé vé hassané dir</i>	The king has ■ daughter who is the prettiest and most beautiful of all girls.

EXERCISE XXXI.

Your brother is taller than you. Knowledge (علم *ilm*) is better than wealth (مال *mâl*). If you do **■** I tell you you will be more delighted than you expect. London (لندن *Londra*) is larger than Paris (پاریس *Paris*). Teheran (تهران).

Tehrán) is smaller than Constantinople. The horse is the most useful (فائده‌لی *faïdéli*) animal. Silk (ایپک *ipek*) is dearer (به‌الو *pâhâli*) than cotton (پاموق *pâmouk*). Our house is larger than yours, but Mr. So-and-so's (فلان افندی *filân effendi*) is the largest. This is the best book for learning French (فرانسزجه *fransizja*). It is most necessary (الزم *elzem*, Arabic comparative) for those who go to Turkey to know Turkish. It is later than you thought. He knows French better than you.

THE NUMERALS.

The Position of the Numerals.

569. A Turkish or Persian noun of number, when used ■■■ adjective, is always put *before* the noun, but ■■■ Arabic noun of number is put *after* the noun. Example:—

ایکی آدم	<i>Iki âdâm</i>	Two men
بش قاری	<i>Besh kârî</i>	Five women
اوچ چوجق	<i>Uch chojouk</i>	Three children
ایکی واریل باروت و	<i>Iki varil barout vé</i>	Two barrels of powder
ایکی طوب و اون ایکی تفنک	<i>iki top vé ■■ iki tufék</i>	and two ■■■ and twelve muskets
(P.) * هفت اقلیم	<i>Heft iklim</i>	The seven climates
(P.) هزار یک روز	<i>Hézar yek rouz</i>	A thousand and one days
(P.) صد هزار لاله	<i>Sad hézar lalé</i>	A hundred thousand tulips
(A.) قوای خمسة	<i>Kouwa-yi-khamsé</i>	The five ■■■
بعد زمان بصریه کلوب	<i>Bad ■■■ Bassrayé</i>	After some time he came
ها شمنیک خانه سنی	<i>ghelip Heshiminin khanés-</i>	to Bassora, and asked for
سؤال ایدوب هزار زحمت	<i>sini sualedip hézar zahmet</i>	the house of Hashmin, and
ایله بولدی	<i>ilé bouldou</i>	found it after (with) ■■ thousand troubles.

570. When the Turkish and Persian nouns of number are used, the nouns they refer to must be in the singular. Example:—

اوچ کتاب واردر	<i>Uch kitâbım ■■ dir</i>	I have three books
بو محاربه ده ایکی بیگ	<i>Bou mouharebédé iki</i>	In this battle two
بشوز اوتوز درت آدم	<i>bin besh yuz otouz deurt</i>	thousand five hundred and
مقتول بولدی	<i>âdâm maktoul oldou</i>	thirty-four ■■■ were killed

* The words marked P. are Persian, those marked A. are Arabic.

بزم محله ده بيك بش
خلفه وار

*Bizim mahalédé bin
besh khané*

In our parish there are
thousand and five
houses

بو اثر انشا اولنه لي بش
يوز سنه در

*Bou essr insha olounalî
besh yuz sené dir*

It is five hundred years
since this monument
erected

(P.) دو جهان
دستی باشندن دوشوب
بيك پاره اولدی

*Du jihan
Tessti bâshîndandushup
bin paré oldou*

The two worlds
The tray falling from his
head, became (broke into)
thousand pieces

بو طرفده يمورطه و طاوق
بولنمديغندن سؤله رجا
ايدرم يوز دانه طاوق و
بيك دانه يمورطه اشترا
ايدوب قاطرجي ايله
طرفمزه كوندرة سر

*Bou tarafdé yîmourta
vé tawouk boulounmadigh-
îndan sizleré rija edérîm
yuz tané tawouk vé bin
tané yîmourta ishtira edip
kâtîrjî ilé tarafimizó
ghieunderésiz*

There being eggs or
fowls here, I request you to
buy 100 fowls and 1000
eggs, and send them to
by the muleteer.

The Arabic Numerals.

571. The Turks never make use of the Arabic numerals **أحد** *ahad* or **واحد** *wahid* (one), **احدى** *ihda* (one) (feminine), and **اثنين** *issnéin* or **اثنى** *issni* (two), as adjectives; but they do sometimes in writing employ the other Arabic numbers as adjectives, and when they do so the noun is put in the plural. Example:—

جزائر سبعة

Jeza'ir-i-seba

The seven islands (the
name given by the Turks
to the Ionian Islands)

(A.) اقاليم سبعة

Akâlim-i-seba

The seven climates

(A.) * قواى خمسة

Kouwa-yi-khamsé

The five senses

جوانب اربع

Jewanib-i-erba

The four sides

عناصر اربعة

Anasîr-i-érbaa

The four elements.

A Noun of Number with an Adjective.

572. If the noun is described by one or more adjectives as well as a

* **قوا** *kuwa* is the Arabic plural of **قوة** *kouvet* (power, faculty).

noun of number, the number, if it be Turkish, is put before the adjective, and if it be Arabic it is put directly after the noun. Example :—

ایکی بیاض یلک	<i>Iki béyáz yélek</i>	Two white waistcoats
یگر می قره قویون	<i>Yirmi kára koyoun</i>	Twenty black sheep
قوای خمسہء ظاہرہ	<i>Kouwa-yi-khamsé-'i-zahiré</i>	The five physical (apparent) senses.

The Word “Or” between Numerals.

573. The word “or” between two nouns of number in English is omitted in Turkish. Example :—

ایکی اوچ الما	<i>Iki uch élma</i>	Two or three apples
بکا قرق الی لیرا بورجلو	<i>Bána kîrk elli lira borjli dir</i>	He owes me forty or fifty pounds
در بش التی درلو کتاب الوب بزله ارسال بیورملری رجامز در	<i>Besh âltî turlu kitâb âlîp bizleré irsal bouyour-maleri rijamiz dir</i>	I request* you to buy five or six kinds of books, and send them to me (us)†
طاعتک بر خوش مسیرلک محالنه وارد قدہ کور دیکہ بش اون آدم بر یردہ اوتورمشلر	<i>Dâghîn bir khosh mes-sirlik mahaliné vardîkda ghieurdûki besh own âdâm bir yeré otourmushlar</i>	Having come to a pleasant promenade amongst the mountains, he ■■ that five or ten men were sitting in ■ place (there).

574. The Turkish nouns of number are sometimes put after nouns they qualify in appearance when they designate only ■ part of another number. In this case the noun is put in the genitive, is either singular or plural, and the noun of number takes the pronominal affix of the third person singular (سی or ی). The Turkish noun of number is, in reality, in such instances, used substantively. Example :—

درویشلرک بری	<i>Dervishlerin biri</i>	} One of the dervishes, or, ■ dervish
درویشک بری	<i>Dervishin biri</i>	
ادملرک بری	<i>Adamların biri</i>	} A man, or, one of the men
ادمک بری or	<i>Adâmın biri</i>	

* Literally; “It is *our* request”; but it is considered respectful to use “we” for “I,” and “our” for “mine.”

† “Us” is used for “me.” See preceding note.

The Use of قاج, وافر, بعض, چوق.

575. After the words چوق *chok* (much, many), وافر *wáfır* (many), قاج *kach* (a few), بعض *bâzı* (some), and قاج *kach* (how many?), the noun may be put in the singular or plural, but is generally put in the former. Example:—

برقاج سطر یا زارم	<i>Bir kach sâtr yazarım</i>	I will write ■ few lines
برقاج آدم لر کلدی	<i>Bir kach âdâmlar</i>	A few men came
	<i>gheldi</i>	
استانبولده قاج کوپری وار	<i>Isstanbolda kach kieu-pru var?</i>	How many bridges are there in Constantinople?
بعض کره صیقى لدوس	<i>Bâzı-kerré siki lodoss</i>	Sometimes if ■ strong
اسرایسه دکر پک سرت	<i>essérsé déniz pek sert</i>	south-west wind is blowing,
اولور	<i>olour</i>	the sea gets very rough
برقاج ای یاننده	<i>Bir kach ai yanındé</i>	He was in his service ■
خدمت ایلدی	<i>khidmet (hizmet) éilédi</i>	few months.

EXERCISE XXXII.

Please buy me twenty okes of grapes and send them here. You have a great many friends in Constantinople. A great many thousand men were killed in the war (غوغا *mouharebé*) between Turkey and Russia. The Turks fought (کاوغا ایتmek *kawgha etmek*) better than the Russians (مسکو *mosskof*). Russia is a larger country than Turkey. The Mediterranean (اق دکر *âk déniz*) is larger than the Black Sea (قره دکر *kâra déniz*). The position (موقع *mekî*) of Constantinople is most (پک *pek*) beautiful. The Bosphorus (بوغاز *Boghâz*) is more beautiful than the Bay of Naples (نابولی کورفی *Napoli kieurfezi*). Give me five or six pounds. I called you five or six times (کره *kerré*), but you did not come. What were you doing? I was writing and did not hear you. Make haste (عجله ایتmek *ajelé etmek*) for (زیرا *zira*) it is later than I thought. He brought two beautiful white roses (اینک *inek*) from his garden (باغچه *bâgchê*). You have five white cows (اینک *inek*), but the best one is ill. In hot countries mutton (قویون اتی *boyoun eti*) is more digestible (خفیف *khafif*) than beef (سیغرا تی *sighır eti*), veal (دانا اتی *dana eti*) is worse than beef, but pork (طوکر اتی *domou? eti*) is the worst of all. I like lamb (قوزواتی *kouzou eti*) better than mutton. Tea (چای *chai*) is dearer than coffee (قهوه *kahwé*). Tea is better than wine.

The Demonstrative Pronoun.

576. A demonstrative pronoun, used adjectively, precedes both the noun adjective and noun of number, ■ in English. Example:—

بو اوچ بیوک باصمه کتاب	<i>Bou uch biyuk bássma kitáb</i>	These three large printed books.
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The Pronominal Affixes.

577. The pronominal affixes corresponding to my, thy, his, hers, &c., are not always put after the noun to which they refer. If the noun be followed by an adjective, simple or compound, or another noun with which it is in conjunction, then they are put at the end of the last word. Example:—

کیف عالیکز نصل در عید شریفکر مبارک اولسون	<i>Keif-i-aliniz nassl dir? Eid-i-sherifiniz mu- barek olsoun</i>	How is your high health? May your noble fête be blessed.*
دمت عالیسنه و کرمه، تحسین و افرین ایلدیلر	<i>Himmet -i - alisiné vé kéreminé tahsin ■ aferin éilédiler</i>	They approved and ap- plauded his august exertions and graciousness
بر کون عادت معروفه سی اوزره شهرک ایچنده در بدر کزر کن ناکاه بر کمسه یه راست کلوب زاهده خطاب ایلدیکه	<i>Bir ghun adet-i-marou- fessi uzeré shehirin ichin- dé der béder ghézer ken na-ghiah bir kimséyé rásst ghelip zahidé khítáb éilédi ki . . .</i>	One day, according to his well-known custom, going from door to door (begging) in the town, he suddenly met someone who addressed him (the ascetic), saying . . .
خاتون خانه نیک ایچنده اوتورمقدن جانبی صقیلوب بر کون طشره حقیقوب چارشویه کزمکه کتدی نا کاه بر صراف جوانی کوروب عاشق اولدی و مشاهده جمالندن بیصبر و بی ارام اولوب هر کون	<i>Khūtoun khanénin ich- indé otourmakdan jânî sîkîlîp bir ghiun tâshra chîkîp charshîya ghéz- méghé ghitdi na-ghiah bir sarraf juwani ghieurup âshîk oldou vé mushahedé- i-jemalinden bi sâbr vé bi gram oloup hér ghiun</i>	The lady being weary of sitting at home, one day went out to walk in the market-place. Suddenly she perceived the son of ■ money-changer and fell in love with him, and from the contemplation of his beauty becoming restless and im-

* Used on the occasion of any festival, as we say, "A merry Christmas to you," &c.

دکاني اوکندن کچوب
جوانک یوزینه باقوب
بر از تسلی بولوردی

*dukkiani euninden ghechip
juwanin yuziné bākīp bir
āz téselli bouldourdou*

patient she used to pass
before his shop every day,
and (thus) found a little
consolation

سنگ صدای مکروهکدن
ارباب طبیعت قاچار

*Senin sada-yi-mekrou-
hinden erbab - i - tabiat
kāchar*

People of taste run away
from your disgusting voice

عادت قدیمه سی اوزره
زاهدک خانه سنه کلنجه
شو قوشی بکا کباب ایله
کوکلم استدی* دیدی

*Adet-i-kādiméssi uzeré
zahidin khanésiné ghelinjé
shou koushou bāna kébāb
ēilé ghieunulum isstēdi
dēdi*

According to his old cus-
tom, ■ his coming to the
ascetic's house, he said:
"Roast that bird for me,
my heart desires it"

پادشاهک بر دختر
پاکیزه اخترى وار ایدی
جانی صقلوب پنجره دن
طشره بقار کن کوزی فریده
دوش اولدیغی کبی بیک
جان ایله فریده عاشق
اولدی فرید دخی پنجره یه
باقوب قزی کوردیکی کبی
کذلک عاشق اولوب درد
عشقارینه چاره ارامغه
باشلدیلر

*Padishahin bir dukhter-
-i-pakizé akhteri var-idi
jānī sīkilīp pēnjerēden
tāshra bākar iken ghieuzu
Feridé doush oldoughou
ghibi bin jān ilé Feridé
āshik oldou Ferid dakhī
pēnjeréyé bākīp kīzī
ghieurdughu ghibi kézalik
āshik oloup derd-i-āshk-
larina charé āramagha
bāshladīlar*

The king had a beau-
tiful daughter. Being en-
nuyée, while looking out of
the window, her eye fell on
Ferid, and she became ena-
moured of him "with a thou-
sand souls." Ferid, also,
looking at the window, and
seeing the girl, immediately
fell in love, and they began
to seek a remedy for the
"illness of their love"

تبریزده بر پادشاهک
عاصم نامنده بر وزیر
روشن ضمیری وار ایدی
کشینک کاسه حیاتی
لمبریز اولمدقچه جام موتی
نوش ایلمز

*Tebrizdé bir padishahin
Asim namindé bir vazīr
roushen-zamiri var idi
Kishinin kiassé-'i-hay-
ati lebriz olmadoukcha
jam-i-mevti noush éilémaz*

In Tebriz there was a
king who had a clear-headed
vizier called Asim

Until a person's bowl of
life is overflowing he does
not drink the glass of
death

فرید دخی ینه قالقوب
پدرینک و والده سنک
البرینی اویوب دعاء
خیرلرینی الدی

*Ferid dakhī yiné kálkīp
péderinin vé validésinin
ellerini eupup dua-i-khaīr-
lerini āldī*

Ferid, also rising again,
kissed the hands of his
father and mother, and re-
ceived their good prayers
(i.e. their blessing).

* The past tense is often used in Turkish where we should ■ the present.

صورتده خوابده اولديغم
زمان چشم جهانبينم
عالم ظاهر دن قپانوب عالم
علوى به چشم حقيقت
اثرم اچيلوب انكله
تمشيلات كوناكون و اسرار
حكمت مشحون مشاهده
ايدرم

*Souretde khabde ol-
doughoum zeman chessm-
-i-jihanbinim além-i-za-
hirden kápânîp além-i-
-ulviyé chessm-i-hâkiket
essrm áchîlîp aninlé tem-
silat ghiunaghiun vé iss-
rar - i - hikmet meshhoun
mushahedé ederim*

When I ■ apparently
asleep, "my world-seeing"
eye being closed to the visible
world, my true eye being
opened to the higher world,
I see all kinds of examples
and secrets full of wisdom.*

578. A pronominal affix sometimes refers to two or more nouns.
Example:—

بعده احوالمرينى
سويلوب فقر و فاقه لرندن
شكايت ايلديلر
بركون بابل شهريند
كلوب آب و هوا سندن
غاييت حظ ايدوب
مكث و اقامت ايلدى

*Badéhou ahvallerini su-
wéyléyip fakr vé fakaler-
inden shikiayet éilédlér
Bir ghiun Babil shehi-
riné ghelip áb-ou-hawas-
sinden ghayet ház edip
mekks-u-ikamet éilédi*

Then they described their
condition and complained of
their poverty and misery

One day coming to the
city of Babylon and liking
its air and water he sojourned
there.

579. Besides the pronominal affix appended to a noun the personal
pronoun corresponding to it is sometimes placed before it. This is generally
done to prevent ambiguity or for the sake of emphasizing who is the pos-
sessor. Thus, instead of *kitabım* (my book) you can say *benim kitabım* (my book) in contradistinction to anyone else's. *pedrim*
péderim or *benim péderim* (my father). Example:—

بنم پدرم اختيار اولوب
و دار دن ياده بندن غيرى
اولادى اولمديغندن هر نه
تكليف ايلسم دريغ ايلمز

*Benim péderim ikhtiyar
oloup vé dar-i-dunyadé
benden ghaïri evladi ol-
madighîndan hér né teklif
éilessém derigh éilé maz*

My father being old and
having no other child but
me, whatever I ask he does
not refuse

پس اللهك امريله بنى
شول يكيده نكاح ايله
ديرم اما بوندن اقدم
خصوص ايچون پدرم

*Pess állâhîn emrilé
béni shol yighidé nikiah
éilé derim ama boundan
âkdem bir khousous ichîn*

Then, by the will of God,
I will say: Marry me to
that youth. But, for a cer-
tain reason, hitherto, my

جمله وزرا و ارکان دولت
انچنده بنم عقدیمی بر
خدمته تعالیق ایلمشیدی
مادامکی اول خدمت
وجوده کلمیاجه بنم عقدیم
اولمز

*péderim jumlé vé
erkian-i-devlet ichindé be-
nim ákdımı bîr hizmeté
talik éilémishidi madam
ki ol hizmet vujouda ghel-
mėyinjé benim ákdm ol-
maz*

father has made *my marriage*
amongst the viziers and pil-
lars of the State dependent
on ■ certain service. As long
■ that service is not per-
formed *my marriage* will not
come about

بنم بو خوابم خواب
راحت دکلدیر

*Benim bou khabım khab-
-i-rahāt déil dir*

This sleep of *mine* is not
the sleep of repose.

کندی *kendi* "Own."

580. In such expressions as My own father, Thy own father, &c., the pronominal affix is appended to the noun and not to کندو. Example:—

کندی کتابم در
کندی باباکز استدی
ملکه روم کندی
اوتوردیغی سرایی اول
نقاش کادوب نقش
ایتمسیچون باباسی قیصر
رومدن نیاز ایدوب اذن
الدى

*Kendi kitábım dır
Kendi bábánız isstédi
Meliké-'i-roum kendi
otourdoughou serayi ol
nakkásh ghelip nakhsh et-
masi ichin báblássi káiser-
i-roumdan niaz edip izn
áldı*

It is *my own* book
Your *own father* wished it
The queen of Greece re-
quested her father the em-
peror of Greece to let that
artist come and paint *her*
own palace where she lived,
and obtained his permission

ناگاه بر چفت اهو
یاوریلریله کلوب صو ایچر
کن بر سیل کلوب اهنوک
یاوریلرینی الوب کوتورر
کن ارکت اهنوک کندی
یاوریلرینی سیل سیلوب
سپور دیکسینی کورنجه
کندسینی صویه اوروب
یاوریلرینی خلاص ایدیم
دیر کن قضا و قدر ایرشوب
یاوریلری ايله ارککی معا
صویه غرق اولدیلر اما
دیشی اهو اصلا همت
ایتمیوب کندی جاننی
قوتارمغه مشغول اولوب

*Na-ghiah bir chift ahou
yavrılarılé ghelip sou
icher-iken bir séil ghelip
ahounoun yavrılarını-álip
gheuturur iken erkek
ahounoun kendi yavrıla-
rını séil silip supurdu-
yunu ghieurunjé kendi-
ssini souya wouroup yav-
rılarını khalass edéyim
dér iken káza-ou-káder
eriship yavrıları ilé erkéyi
maan souya ghark oldoular
ama dishi ahou ássla him-
met etmėyip kendi jánını*

Suddenly a couple of
gazelles, with their little
ones, came and were drink-
ing the water, when ■ tor-
rent came and carried off
their young ones. On the
male gazelle seeing the tor-
rent sweep away *their own*
young ■ he threw himself
into the water, saying :
"Let me save them ;" but,
by the decree of fate and
destiny, he was drowned
with his young in the water.
But the female gazelle, not

اشندن ■ یاوریلرندن اعراض ایدوب فرار ایلدی	<i>koutarmagha meshghoul oloup eshinden vé yavri- larından iraz edip firar éilédi</i>	exerting herself in the least, and thinking only of saving her own life, abandoning her mate and her young ones, fled away.
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EXERCISE XXXIII.

I knew your late (مرحوم *merhoum*) father. He was a very good man. My father also was a good man. He had ■ great many camels (دوه *devé*) and horses. How many mares (قسراق *kissrák*) have you? ■ shall sell (صاتمق *sátmak*) these three pretty cows. There are two bridges now in Constantinople. One of them is of iron, and the other (بشكدسى *báshkassi*) of wood. There are ■ great many beautiful large bridges in London. Have you seen them? I have seen most (اکثر *ekser*) of them. How old (قاش یاشینده *kach yashindé*) is he? He is twenty-five (یاشنده *yashindé*). How many houses are there in this town? More than twenty thousand. Then it must be very big and prosperous (معمور *mamour*). Certainly (البته *elbetté*).

PERSONAL PRONOUNS.

The Omission of Pronouns.

581. In Turkish personal pronouns are generally omitted, except when the sense would not be clear from the context without them. Especially when they are in the nominative, they are never used except for the sake of emphasis, as the meaning is always apparent from the termination of the verb. Thus, "he loves" is سور *sevér*, not او سور *o sévér*, unless you wish to emphasize *he*; سورم *sevérim* is "I love," سورسکز *sevérsiniz* "you love," گلدی *gheldi* "he came." Example:—

بر قاق ایستردیا بیه حکم	<i>Bir kach isstridiya yéyéjéyim</i>	I will eat ■ few oysters
اندن ایکی اوچ دانه دها المزمیسکز	<i>Andan iki uch tané daha álmazmîşiniz?</i>	Will you not take ■ few more of them?
شو کراز بورکندن بر پارچه استرمیسکز	<i>Shou kiraz beuréyinden bir parcha isstérmisiniz?</i>	Do you want a piece of that cherry tart?
ایو کورنیور	<i>Ei ghieuruniyor</i>	It looks good
نره ده اوتور	<i>Terédé otourour?</i>	Where does <i>he</i> live?
بلمم	<i>Bilmem</i>	I do not know
گوستریرم	<i>Ghieustéririm</i>	I will show you

بن دخی او طرفدن
کیدیورم
سلطان مصرک بر حسنا
غایتده جمیله بر قزی وار
ایدی قضاء ربانی باغچه لری
کز رکن بر ییلان صوقدی
پادشاهه خسر ویردیلسر
پادشاهک عقلی باشندن
کتدی زیرا دنیا ده اول
قز دن غیری اولادی یوق
ایدی *

*Ben dakhî ■ tarafdan
ghidiyoroum*

*Soultân-i-Missrin bir
hassna ghayetdê jémilê
bir kızı ■ idi kâza-
i - rabbani bâghchéleri
ghézériken bir yılan sok-
dou padishaha khâber vér-
diler. Padishahin âklî
bâshîndan ghîdî zira
dunyadê ol kîzdan ghâiri
evladi yoghoudou*

I also am going that way

The Sultan of Egypt had
■ beautiful and extremely
handsome daughter. By
divine fate, one day while
she was walking in the gar-
dens ■ snake bit (her).
They informed the king,
and the king's senses went
out of his head, for he had
no child in this world ex-
cept that daughter.

582. They are frequently understood in the dative and accusative cases.

Example:—

لیمون وار در کندی
الیکزله صقیکر
جای حاضرلدیلر
کتورسونلرمی
نارکیله یه میلکر وار می
اکر کتوررلرسه قنا اولمز

*Limon var dir. Kendi
elinizlê sîkîntz*

*Chai hâzîrladîlar.
Ghettirsînlermi?*

*Narghileyê mêliniz var
mi? Eyer ghettirirlérsé
féna olmaz*

*Bendéniz soutdan ghâiri
chûin ichininé bâshka
shéi koîmam*

*Chok ghiuzel bendé sout
ilé icherim*

*Akhsham taamini né
zeman ghettirsînler?*

*Saat birdé ghettirsînler
Bendéniz zan ederim ki
dun ghejé saatinizi kour-
madiniz*

*Eyer kourmamash olay-
dim shindi ishlémaz dow-
ourdou*

*There is alemon. Squeeze
it with your own hand .*

*They have prepared tea.
Shall they bring it?*

*Are you inclined for ■
narghilé (water-pipe)? If
they bring it, it will not be bad*

*I put nothing in the tea
but milk*

*Very good. I also drink
it with milk*

*When shall they bring
the dinner? [o'clock*

*Let them bring it at one
I think you did not wind
your watch up last night*

*If I had not wound it up
it would have stopped*

بنده کز سوددن غیری
چایک ایچنه بشقه شی
قویمام
چوق کوزل بنده سود
ایله ایچرم
اخشام طعامنی نزمان
کتورسونلر
ساعت برده کتورسونلر
بنده کز ظن ایدرم که
دون کیجه ساعتکزی
قورهدیکز
اکر قورممش اولیدم
شمده ایشلمز طرردی

موسم لازم دگل در مهتاب در کتورسونلر یاقماسونلر	<i>Moum lazim dēil dir.</i> <i>Mehtab dir</i> <i>Ghetirsinlerdē yakma-</i> <i>sinler</i>	Candles are not neces- sary; it is moonlight Let them bring them and not light them
چای طاقمیده بورایه کتوردم کوزل ایتدکز صباحلین سز کلمزدن اول حاضر ایده یم ابتدا سایسی چاغروب سپارش ایدکز نه سپارش ایده یم سویلیکز ایر و طاقمیره دقت ایتسون	<i>Chaī takīmīdē bouraya</i> <i>ghettirdim</i> <i>Ghiuzel etdiniz sabah-</i> <i>lēin siz ghelmazden evvel</i> <i>hāzır edéyim?</i> <i>Ibtida sa'issi chaghırıp</i> <i>siparish ediniz</i> <i>Nē siparish edéyim?</i> <i>Suwéyléyeniz éyer vé</i> <i>takımlara dikkât etsin</i>	I have brought the tea things here You did quite right. Shall I make it in the morning before you come? First of all, call the groom, and give him orders What shall I order him? Tell him to attend to the saddles and (other) neces- saries
قهوه التی یرایسه کز کتورسونلر خیر یم اشته همالیه کزی	<i>Kahwé áltı yérisséniz</i> <i>ghettirsinlér</i> <i>Khaır yémem</i> <i>Ishté hāmmāliyéñiz</i>	If you take breakfast, let them bring it No, I shall not take it Here is your money (por- terage)
باش اوستنه فقط از ویردکز بر ده بر قهوه پاره سنی ویرکز	<i>Bāsh usstiné fākāt āz</i> <i>vérđiniz bir dé bir kahwé</i> <i>parassini vériniz</i>	Very good, only you have given me very little. Give me the price of a cup of coffee also
ویردم خیر افندم ویرمدکز	<i>Vérđim</i> <i>Khaır efendim vérma-</i> <i>diniz</i>	I gave (it to you) No, Sir, you did not give (it to me).

The Employment of مذكور mezkour, مزبور mezbour, &c.

585. In writing, the use of personal pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of the words مزبور mezbour, مذكور mezkour, مرسوم mersoum, مستور mestour, مومى المیه mouma-iléyh, مشار المیه musharun-iléyh, سابق الذكر sabik-uz-zikr, سالف الذكر salif-uz-zikr, مارالذكر mar-uz-zikr, سابق البيان sabik-ul-béyan, and مرقوم merkoum, which all mean "the above-mentioned." Example:—

فلان شیک اشترا و
ارسال اولنمسی شامل
ولان دست خلوصوری
اولان بر قطعه زمیقه لرت
مالی معلوم تنناکاری
اولدیغی انده شی مذکور
مظنون و غیر مظنون اولان
محالردہ آرانلمش ایسده
بولنمدیغندن اشترا اولوب
ارسال اولنه مدیغی بیانیله
استفسار خاطر عاظراری
رفتارنده شقه تحریر و
تسییر قلندی

*Filân shéin ishtira vé
irsal olounmassı şamil
varid desst khoulousvéri
olân bir kıta némikéleri
mé'éli maloum-i-senavéri
oldoughou andé shéi mez-
kiour máznoun vé ghaïr-
-i-máznoun olân mahal-
lérde áranılmış issédé
boulounmadıghından ish-
tira oloup irsal olounama-
dighi beyanile istifsar-i-
-khâtir-i-átirléri reftar-
indé shoukka tahrir-u-
-tessyir kıľındı*

This letter has been writ-
ten and sent to explain to
you that although the mo-
ment I understood the pur-
port of ■ letter of yours
which has reached me, about
purchasing and sending ■
certain thing, it was sought
for in all imaginable and
unimaginable places, it (the
aforementioned thing) not
being found has not been
able to be purchased and
forwarded*

ازمیرده فلان مکتبه
فرانساوی و انگلیزی
السنه لطیفه لرینی
اوکرنمک اوزره نجابتاو
مخدوملاری بو طرفه
کوندردکلرینه دائر وارد
اولان بر قطعه تحریرات
مالی معلوممز اولمش و
مرقوم افندیلر سلامت
ایله کلدیلر و مذکور
مکتبه قویددق مرقوم
افندیلر ذاتلرنده کامل و
عاقل و نازک اولدقلرندن
انشالله پک یقین کوند
مکتب مذکوره چوق
علم و معرفت اوکرنه جکیر

*Ezmirdé filân mekteb-
de fransavi vé inghlizi
elsiné-'i-latifelerini eugh-
renmek uzeré nejabetli
makhdoumları bou tarafé
ghieunderdikleriné dair
varid olân bir kıta tah-
rirat mé'éli maloumou-
muz olmouş vé merkoum
effendiler selamet ilé ghel-
diler vé mezkiour mek-
tebdé koïdouk meřkoum
effendiler zatlerindé kia-
mil vé ákıl vé nazik ol-
douklarından inshallah pek
yakın ghiundé mekteb-i-
-mezkiourdé chok ilm ■
marifet curenćjekler*

I have understood the
purport of a letter concern-
ing your sending your noble
sons here to learn the plea-
sant English and French
languages in a certain school
in Smyrna. And the said
gentlemen have arrived
safely, and I have put them
in the aforementioned school.
The abovementioned (young)
gentlemen being perfect
and intelligent and re-
fined in their persons,
please God, in ■ short time
they will learn ■ great deal
of science and knowledge
in the said school.†

* Copy of a Turkish letter, the involved style of which, even when toned down enough to be comprehensible in English, is quite Oriental.

† This epistolary Turkish style somewhat resembles that adopted by English lawyers. ■

584. *mezkiour*, مزبور, *mezbour*, and *mersoum* مرسوم are used when speaking of persons of inferior position. *musharun iléyh* مشار اليه is applied to persons of high rank, and *mouma iléyh* مومي اليه and *merkoum* مرقوم to people of the middle class. When speaking of inanimate objects, *mar-ál-zakr* مارالذكر, *mezkiour* مذکور, *sabiq-ál-zakr* سابقالذكر, *mezbour* مزبور, and *mersoum* مرسوم are used indiscriminately.

شو قدر غروش قاطر جي
احمد ايله بو ستايشورلرينه
ارسال اولديغنه دائر وار
اولن بر قطعه كرمنامه لري
مالي معلوم ثناوري اولمش
و مبلغ مبعوث مذکور
وصول بولديغي بياننده
شقه تحريرو تسيير قلندي

*Shou kâdar groush
kâtirjî Ahmed ilé bou
sitayishvérlériné irsal ol-
doughouna daïr varid olân
bir kîta kéremnaméleri
mé'éli maloum-i-sénavéri
olmoush vé meblagh-i-
-mebouss mezkiour vusoul
bouldoughou béyanindé
shoukka tahrir vé teesyir
kîlîndî*

This note has been written and despatched to explain that a kind letter of yours, which has reached (me) concerning sending so many piastres to me by the muleteer Ahmed, has been understood by me, and the aforementioned sent sum has arrived

قبرس ساكنلرندن فلان
بازرگاندن ايكيموزاللي بيك
غروش باتحويل مطلوباتم
اولوب مرقومدن چند
دفعه در مطالبه
ايديور ايسه مده مبلغ
مذكورك اعطا و تأديه سنه
مخالفت ايليوب و كچن
هفته دخي قرنداشمي
قبرس جزيره سنده مديون
مرقومدن مبلغ مذكوري
اخذ ايتمك اوزره ارسال
ايتديكمده مديون مرقوم
ديني اعطا ايتمديكندن
بشقه قرنداشده نا روا
وناحق قلام فاحش ايله
ستم ايلديكي معلوم
دولتلي بيورلدقده مديون
مرقوم حضور عايليرينه
جلب و مبلغ مذکور

*Kibrus sakinlerinden
filân bâzırghıanden iki
yuz elli bin groush bé
tahvil mâtıloubatoum oloup
merkoumdan chend defa
dir moutalebé idiyoris-
sémđi meblagh-i-mezkiou-
roun ita vu tédiyésiné
moukhaléfet éiléyip vé
gechen háfta dakhî karn-
dashimi kibrus jézirésindé
medyoun - i - merkoumdan
meblagh-i-mezkiouri akhz
etmek uzeré irsal etdiyimdé
medyoun-i-merkoum dini
ita etmadiyinden bâshka
karhdashimé na - reva vu
na-hâşk kelam-i-fahish ilé
sitén éilédiyi maloum-i-
-devletleri bouyouroul-*

I beg to inform you that I have a claim against a certain merchant, resident of Cyprus, in the shape of a promissory note for 250,000 piastres; and although I applied several times for the said sum, he has always refused payment; and last week on my sending my brother to receive the abovementioned sum, from the said debtor in the island of Cyprus, the said debtor, besides not paying the aforementioned debt, abused my brother in false, unseemly, and indecorous language; and I request you to have the

تحصيل و بوقولرینه قرداشم
قوللی واسطه سیمله ارسال
بیورلمق بابنده لطف و
مرحمت افندمکدر

*doukda medyoun-i-mer-
koum huzour-i-alileriné
jelb vé meblagh-i-mezkiour
tahsil vé bou koullarina
karndashim koullari vas-
sitésilé irsal bouyouroul-
mak bâbîndé loutf-u-mer-
hamet efendimin dir*

kindness to summon the
abovementioned debtor to
your august presence, and
to obtain the above sum,
and forward it to me by my
brother, your servant.

شاه پیلسان عرضحالی
او قود یغی کبی غضب
ایدوب تیز قتل اولنسون
دیوامرایلدی اما بر عاقل
و دانا وزیر و ار ایدی
ایتدی که پادشاهم
قتل نفس خصوصند
عجله ایتمک پادشاهلره
مناسب دکلدر بلکه
دیوانه اولمق احتمالی
وارد . . . ابوالمجدی
مشارن الیه یاننه چاغروب
ای ابوالمجد بوبی معنا
کلام نیچون سویلرسن
دیدي

*Shah Pilsan arzuhali
okoudoughou ghibi ghâzâb
edip téz kâtl olounsoun
déyou emr eilédi ama bir
âkîl ou dana véziri var idi
éitdi ki Padishahim kâtl-
-i-nefss khousousinda ajelé
etmek padishahleré munas-
sib déyil dir belki diwané
olmak ihtimali var dir . .
Abul Mejd musharun iléih
yaniné chaghîrîp éi Abul
Mejd bou bi mana kélam
nîchîn suwéylérsin dédi?*

As King Pilsan
read the petition, he got
into a passion, and gave
orders for the immediate
execution (of the writer of
it). But he had a wise and
sensible vizier, who said :
"Sire, in the matter of
taking life, it is not proper
for kings to be in a hurry.
Perhaps he may be mad."
. . He (the aforementioned
vizier) called Abul-Mejd
into his presence and said
to him : "Why do you use
this senseless language?"

Avoidance of the Pronouns "I" and "My."

585. In polite conversation and in letters the use of the pronouns "I" and "me" is avoided. Such words as بندەلری *bendéniz* (your servant) (or بندەلری *bendéleri*,* their servant) in talking, and عبدعاجزلری *abd-i-ajizléni* (your poor slave—humble servant), مخلصلری *mukhlissléri* (your sincere friend), and داعیلری *dailéri* (he who prays for you) are substituted for them. Example:—

* It is more polite to address anyone in the third person plural than in the second, and to say "their" rather than "your."

بندہ کز ایکی بچوق
ییلدر ایراندہ ایدم
بندہ کز ایشتمامش ایدم
قنغی سنہ کتمش ایدکز
ایرانہ

بندہ کز فراموش
بیوردیکز
استغفراللہ

معروض چاکر ایدر کہ
بو قوللرینک از میردہ
شیطان چارشوسندہ
متصرف اولدیغم بر باب
مغازہ می بوندن اون کون
مقدم احمد افندیہ اون
ایکی بیگ یوز غروشه
فروخت ایتدم و سکز
بیگ غروشنی بندہ کزہ
اعطا ایدوب قصور دوت
بیگ یوز غروشه بر
قطعه تحویل ویرمیش
ایسندہ مزبور مبلغ
مذکورک تأدیہ و اعطاسی
خصوصندہ مخالفات
ایلدیکندن مراحم علیہ
مشیرانہ لرندن مرجودر کہ
مدیون مرقومی جلب
ایدوب مبلغ مذکور
تحصیل بیورہ رق بو قوللرینہ
اعطا بیورامسی بابتدہ امر
و فرمان من له الامر کدر

*Bendéniz iki bouchouk
yıl dir irandé idim*

*Bendéniz ishitmamish
idim hânghi sené ghitmish
idiniz irané ?*

*Bendénizi feramoush
bouyourdounouz ?*

Isstaghfirou-'llah !

*Marouz-i-chakérleri dir
ki bou koullarinin ezmirdé
shéitan charshisinda mu-
tésarrif oldoughoum bir
bâb maghazami boundan
on ghiun moukâddem
Ahmed Effendiyé ■ iki
bin yuz ghrousha furoukht
etdim vé sekkiz bin
ghroushounou bendénize
ita edip koussourou deurt
bin yuz ghrousha bir kîta
tahvil vermish issédé
mezbour meblagh mezkou-
roun tédiyé ■ itasi khou-
sousinda moukhaléfet éile-
diyinden merahim-i-aliyé
mushiranélerinden mérjou
dir ki médyoun-i-merkou-
mou jelb edip meblagh-i-
mezkiouroutahsil bouyou-
rarak bou koullarina ita
bouyouroulmasi bâbında
emr u firmân ■ lahu'l-
-imrin dir*

*I have been two years
and a-half in Persia*

*I did not hear of it.
Which year did you go to
Persia ?*

You have forgotten me ?

God forbid (oh, no) !

*My petition (the petition
of your servant) is that :—
Ten days since I sold ■ shop
I own in Smyrna, in the
Sheitan market, to Ahmed
Effendi for 12,100 piastres,
and he paid your servant
(me) 8,000 piastres; and
as, although he gave a bill
for the remaining 4,100
piastres, the aforementioned
resists paying the said sum,
I request you to summon
the abovementioned debtor
and obtain the said sum,
and send it to your servant
(me).*

586. In epistolary Turkish, also, the ■ of the pronoun “my” by itself is considered objectionable. It is always accompanied by some adjective expressive of humility or affection, such as عاجزانہ *ajizané* (poor), بندگانه *bendighiané* (humble), مخلصانه *mukhlissané* (sincere—pertaining to ■

sincere and devoted friend). Thus, instead of *evim* (my house), it is polite to say *khané-'i-chakeraném* (my humble house); instead of *mektoubum* (my letter), it is better to say *mektoub - i - bendéghianém* (my humble (dutiful) letter), and so on.

Example:—

دو نکی کون چاکرلینی
زیارت ایتمک ایچون
خانہ چاکرانہ تشریف
بیورمیش ایسہ کزدہ
چاکرلی خانہ حقیرانہ مدہ
بولنمدیغمدن حسب
الایجاب بر محلہ کتمش
اولدیغمدن زات دولتیرینہ
ملاقی اولہ مدیغم موجب
حجاب و شرمساری
اولوب چاکرلینہ دخی
ذات والیرینہ زیارت
ایتمک فرض اولدیغمدن
بو کون الافرانقہ ساعت
بشدہ وقت عالیلی و
مساعده کریمانہ لری اولور
ایسہ وقت مذکور خانہ
دولتیرندہ بولنملری
نیازیلہ مبارک مزاج
شریفلی استفسارندہ
نمیقہ تحریر و تسییر
قلندی

*Dunkighiun chakérlerini
ziyaret etmek ichin khané-
-'i-chakéranémé teshrif
bouyourmouch issénizdé
chakérléri khané-'i-hákí-
ranémde boulounmadigh-
imdan hassba'l ijab bir
mahala ghitmish oldou-
ghoundan zat-i-devlet-
leriné mulakı olama-
dighimdan moujib-i-hijab
u shermsari oloup chakér-
leriné dakhı zat valalériné
ziyaret etmek farz oldou-
ghoundan bou ghiun alla-
franka saat beshdé vâkít-
-i-alileri vé musaade-i-
kerimanéleri olour-oussa
vâkít-i-mezkiour khané-
-'i-devletlerindé bouloun-
malari niazilé mubarek
mizaj-i-sherifleri isstif-
sarindé nemiké tahrir u
tessyir kılindı*

Although when you called at my humble house yesterday in order to visit your servant (me), I was not in my wretched house,* having been necessitated to go somewhere, and could not meet you; feeling shame and timidity, and it being my duty to visit you, this letter has been written and despatched to request you to be at home to-day at five o'clock (European time), if you have time and are willing, and to enquire after your sacred noble health

مبارک دست
دولتلی بالب ادب
تقییل اولندقدن صکرہ
رجای عاجزانہ مدر کہ بو
کونلردہ انشای تر قرأتہ
مبادرت ایدہ جکمزدن

*Mubarek desst-i-dev-
letleri ba leb-i-édeb
tâkbil oloundoukdan sora
rijayi ajizaném dir ki bôu
ghiunlerdé insha-i-fer
kiraatiné mubaderet edé-*

Sir,—After kissing your sacred august hand with the lip of good manners, my humble request is that you may have the kindness and generosity to buy ■

لطفًا و احسانا بر قطعه انشا اشترا و كله جك هفته بهر حال ارساله بو اوغلکزی احیا و مسرور بیورملری انندم	<i>jéyimden loutfa ■ ihsana bir kîta insha ishtira vé ghelejek háfta béher hal irsalilé bou oghlounouzou ihya vé ■■■■■ bouyour- maleri effendim</i>	letter-writer, and by send- it next week, without fail, inspírit and delight your son, as, in a few days, I am going soon to set about read- ing ■ fresh letter-writer.
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The Use of the Second and Third Person Plural instead of the Second Person Singular.

587. Formerly, in talking Turkish, everybody was addressed in the second person singular; and even in speaking to royal personages "thou" and "thee" were used. They are still used amongst equals and in familiar discourse, but in speaking to superiors and to any one to whom you wish to be polite, it is better to employ the second person plural, "you." Sometimes in conversation the third person plural is used in addressing any one when you wish to be very respectful; and in epistolary composition it is quite customary to say "theirs" when you mean "yours," as in German. Example:—

صبح شریفکزی خیر اولسون	<i>Sabáh - i - sherifiniz khaïr olsoun</i>	May your noble morning be good (good morning)
صبح شریفلری خیر بولسون	<i>Sabáh - i - sherifleri khaïr olsoun</i>	May their noble morning be good (good morning to you)
کیف عالیلری نصل در	<i>Kéif-i-alileri nassl dir ?</i>	How is their august health (how are you) ?
کیف عالیکنز نصل در	<i>Kéif-i-aliniz nassl dir ?</i>	
قلمترشکزی بکا ویره بنور میسکزی درسکزی اوکر نمدکر	<i>Kalemtráshînzî bâna vére bilirmisiniz ? [niz Derssiniz eurenmadi-</i>	Can you give ■ your penknife ? You have not learnt your lesson [thy lesson
درسکی اوکر نمدک فساج بی صبر و آرام اولوب خاتونه ابرام و حددن زیلده کلام وحشت انجام کوستروب	<i>Derssini eurenmadin Fessaj bi sâbr ■ ■■■■ oloup khatouna ibram vé hadûen ziyadé kélam-i- -vahshet enjam ghieusterip</i>	Thou hast not learnt Fessaj becoming im- patient and restless, and importuning the lady, and using unboughted barbarous

اگر بکا رام اولمزسن سنلی
هلالی ایدرم یاخود رسول
عالم ایدرم صکره سق
پشیمان اولورسن دیو
عظیم قورقور ویردی

مرحومه جواب ویردی که
اولومدن خلاص ایتدی کمک
عوضی بو میدر که بکا
زنا ایتمک استرسن الله
تعالیدن قورقمازمیسن

جوان ایتدی کاشکی
بنی بردار ایدر لدی تک
سنت بلای عشقه گرفتار
المیایدم کویا سن بنی
دریادن چیقاروب اتشه
براقدت

ناکاه قارشولردن بر تازه
یکیت ظاهر اولوب کلوب
شهزاده نک الین اوپوب
رعایت ایدوب بنی
خدمتکارلغه قبول ایتکی
بنم آدیمه مبارک فال
دیرلر دیدی

پس فرخ بخت دخی
قالقوب پادشاهه واروب
سلطان مصرک غمینی
طاغندی ویر اوپوب اک
هستم همایونک بنمله

*éyer bana — olmazsin
seni helak ederim yakhod
russvayi alem ederim so-
rassi peshiman (pishmán)
oloursan déyou* ázim kor-
kou vérđi*

*Merhoumé jéwáb vérđi
ki eulumden khalass etdiyi-
min ivazi bou mou dour ki
bána zina etmek isstérsin
álláh taaladen korkmaz-
-mîşin ?*

*Juwan éitdi keshki béni
bér dar edélerdi tek senin
bilayi-âshkîna ghiriftar
olmayaydim ghiouya béni
deryaden chîkarîp âtchê
brakden*

*Na-ghiah karshîlarîn-
dan bir tazé yighit zahir
oloup ghelip shezadénin
elini eupup riayet edip
béni hizmetkiarlighe† kâ-
boul et ki benim adlmé
Mubarek Fal dérler déđi*

*Pess Ferroukh Bakht
dakhî kâlkîp padishaha
varip Soultân - i - missrin
ghemini dâghîtdî vé yé
eupup éyer himmet huja-*

language, greatly frightened her, saying : " If *thou* dost not become obedient to me I will destroy *thee* or disgrace *thee*, and afterwards *thou* wilt be sorry for it"

Merhoumé answered : " Is this the reward for my saving thee from death, that *thou* wishest to make me commit adultery ? Art *thou* not frightened of God (may His name be exalted !) ? "

The youth replied : " Would to God that they had hanged me, merely that I might not have been overtaken by the calamity of *thy* love. As it were, thou hast taken me out of the sea and left me in fire"

Suddenly a young man appeared opposite to them, and kissed the prince's hand, and did homage to him, and said : " Take me as *thy* servant, for they call me Mubarak Fal (Blessed Augury)"

Then Ferrukh Bakht arose and went to the king, and dispelled the king of Egypt's grief, and kissed the ground, and asked per-

* In conversation this is pronounced *deyé*.

† Written *khidmetkiar*, but commonly pronounced *hizmetkiar*.

اولور سه بن قولك واروب
خاتمی چیقاریم دیوان
طلب ایلدی سلطان مصر
دخی رخصت ویردی
فرخ بخت همان کلوب
مخلصه سویلنجه مخلص
قالقوب صو کنارنه کلوب
خاتمک دوشدیکي یرده
قوربغه صورتنه کیروب
طالدى و صویک قعرنده
خاتمی بولوب الدی
چیقاردی

*younoun benimilé oloursa
ben kouloun varip khatemi
chikaririm déyou izn taleb
éilédi Soultân-î-missr da-
khî roukhsat vérdi Fer-
roukh Bakht heman ghelip
mukhlissé suwéyléyinjé
Mukhliss kâlkîp sou ke-
nariné ghelip dushduyu
yérdé kourbâgha souretiné
ghirip dâldi vé souyoun
karindé khatemi bouloup
âldî chikardî*

mission, saying: "If I have ^{thy} imperial authority, I ^{thy} servant will go and get the ring out." The king of Egypt also gave him permission. On Ferrukh Bakht coming at once and telling Mukhliss, he arose and went to the water's edge, and took the form of a frog in the place where the ring had fallen, and plunged in, and found the signet at the bottom of the water, and caught hold of it and brought it out

عنایتلو قرداشم
حضرتلری اول طرفدن
وایوره راکبا بو طرفه سلامتله
کلدم و فلان مکتبه کیردم
و ترکجه و فرانسجه اوقومغه
باشلادم اما بوراده استدیکم
کیمی ترکجه کتاب
بوله مدیغمدن کرم و
عنایت ایدوب ترکجه
کتابلردن التی درلو کتاب
الوب بزره ارسال بیورملری
رجامز در افندم

*Inayetlou karndashim
hazretleri ol tarafden
vaporé rakiba bou tarafé
selamellé gheldim vé filân
mektebé ghirdim vé turkjé
vé fransizjé okoumagha
bâshladim ama bourada
isstediyim ghibi turkjé
kitâb boulamadighimdan
kérem u inayet edip turkjé
kitâblardan âltî turlu
kitâb âlip bizleré irsal
bouyourmalari rijamiz dir
effendim*

My dear brother, your excellency (their excellency), I got on board the steamer and came here safely, and entered such and such ■ school, and began studying Turkish and French. But, ■ I cannot find here such Turkish books ■ I want, I request that you, Sir (they), may have the kindness to buy six kinds of Turkish books and send them to me

عنایتلو افندم حضرتلری
بو کون *خدمتکارمنز ایله
مزره اون دانه قانون

*Inayetlou effendim
hazretleri bou ghiun hiz-
metkiamimiz ilé sizleré on*

Dear Sir, your excellency (their excellency†), I have sent you to-day ten melons

■ See note page 207.

† This word is now used to almost anyone and in familiar correspondence. It will be noticed in this letter that the writer sometimes addresses his father in the second person plural and sometimes in the third person plural.

کوندردم وصولنده قبول
وصفاى خطرايله اكل
بيورملى دائما صاغلغ
خبركز ايله بزلى مسرور
ايتملى مرجودر

*tané kaoun ghieunderdim
vusoulindé kâboul vé sâfa-
yi-khâtirilé ékel bouyour-
malari vé da'ima saghlik
khâberiniz ilé bizleri mess-
rour etmaleri merjou dir*

by ■ servant. On their
arrival, I beg that you
(they) may condescend to
accept them and eat them
in peace of mind, and that you
(they) may always delight
■ with news of your health

سايه عليه لرينده

Sayé-'i-aliyélerindé

Under your (their) high
shadow (by your kind
assistance)

بر قطعه مكسوب والارى
واصل دست ثناكارى
اولمش

*Bir kîta mektoup-i-
-valaleri wâsil -i- desst
senakiari olmoush*

An august letter of yours
(theirs) has reached me (the
hand of him who prays for
you)

فلان شى شو قدر غروشه
اشترا و ارسال بيورد قلرينه
دائر بر قطعه تحريرات
والارى مالى مفهوممز
اولمش

*Fîlân shéi shou kâdar
grousha ishtira vé irsal
bouyourdouklarina da'ir bir
kîta tahrirat -i-valaléri
mé'éli mefhoumoumouz
olmoush*

I have understood the
meaning of ■ august letter
of yours (theirs) concerning
your (their) buying such
and such ■ thing ■ ■
many piastres and forward-
ing it.

EXERCISE XXXIV.

Light (ياقمق *yakmak*) the candle. I have lit it. Have you lit the fire? I have not lit it yet (دها *daha*). Have you heard the news? I have not heard it. What is it? Russia has declared (اعلان حرب ايتمك *ilan-i-harb etmek*) war. Why has she done so? Give me the newspaper and let ■ see. I gave it to you. I beg your pardon (عفو ايدر سكر *afv edersiniz*); you did not give it to me. Tell ■ what you ■. How is your father's health? How ■ you? I have received your letter. I request you to buy ■ ■ hundred eggs and ten fowls, and send them to me by the steamer (واپور ايله *vapor ilé*). You have made great (ايلرولمك *ilérilémek*) progress in learning Turkish. By your kind assistance (سايه عليه لرينده *sayé-i-aliyélerindé*). I beg of you to buy me ■ English books, and send them by my servant. Make haste. I am making haste. Has the baker come? Yes, sir. Tell him to come (كلسون *ghelsin*) earlier to-morrow. I will tell him. Why has he not brought the bread? He says it is not ready (حاضر *hâzîr*). Why ■ it not ready? It ■ nine o'clock. While ■ walking ■ the garden I saw a snake (ييلان *yilan*), and it bit me. Did you not see it? Yes, Sir. Why did you not kill it (اولدirmek *euldermek*)? I was frightened

(*قورقمق korkmak*) of it. Where has it gone? It is near the tree. I will go and kill it. Take care (*صاقن sakın*). It may bite you. Do not be frightened. Behold (*اشته ishté*), I have killed it! I am very glad. Dear Sir, last Tuesday when you (they) visited (*زيارت ايتمك ziyaret etmek*) I ■■■ not at home, and as it is my duty to call ■■■ you, if you have time and ■■■ agreeable, I will come to-morrow at four o'clock. Dear Sir, I have received your (august) (*والارى valalari*) letter, and shall be at home to-morrow at four o'clock, and shall be much pleased if you call (*تشريف teshrif* etmek*). I humbly request (*رجای عاجزانهم در rijayi ajizaném dir*) your excellency to give me permission (*رخصت roukhsat*) to go to England (*انكلتره Inghilterra*). I cannot give you permission. I will speak to the Grand Vizier (*صدر اعظم sâdr-î-âzam†*). Perhaps he will give you permission. The Grand Vizier has given him permission, and he will start (*عزيمت ايتمك azimet etmek*) next Wednesday (*چهارشنبه chéhar-shenbé*).

Relative Pronouns.

588. Relative pronouns are but little used in Turkish (see 151). The Turkish participles are generally employed to express both the relative pronoun and the verb by which it is always followed. The Turkish participles, so to speak, contain the relative pronouns "who," "which," "that," "what," in themselves. This is extremely puzzling to Europeans at first, and constitutes one of the greatest difficulties of the Turkish language. As practice alone will familiarize the student with this peculiarity of the language,—although we have treated this subject already in the first part of this volume,—I think it will be advantageous to subjoin various examples.

صکره کلان کیم ایسه قبوی اول قپار	<i>Sora† ghelan kim issé kapouyi ol kâpâr</i>	He who ■■■ last, who- ever he may be, shuts the door§
فقیرلره ویرن الله ویرر	<i>Fakirléré véren allâha vérir</i>	He who gives to the poor gives to God
عیبسیز یار استین یارمنز قالور	<i>Aïbsiz yar istéyen yar- siz kalîr</i>	He who wants ■ faultless friend remains friendless

* This word literally means "to honour," but is often used for "to call," or "visit."

† Commonly pronounced *sadrazam*.

‡ Written *sonra*, but generally pronounced *sora* in Constantinople.

§ Turkish proverb.

ياغموردن قاچان طولويه
اوغراڭى
تيز كيدن تيز يورلور.

*Yaghmourdan kâchân
dolouya oghradî
Téz ghiden téz yorou-
lour*

He who fled from rain
fell in with hail *

He who goes quickly is
quickly tired

چوق ياشايان چوق
بلمز چوق كرن چوق بلور

*Chok yashayan chok
bilmaz chok ghézen chok
bilir*

He who lives a long time
does not know much; he
who travels a great deal
knows a great deal

الله دين محروم قالمز

*Allâh déyen mahroum
kâlmaz*

He who calls (on) God
is not disappointed

اغلميان چوجغه ممه
ويرمزلر

*Aghlamayan chojougha
memé vermazlér*

They do not give the
breast to a child who does
not cry

بهواج ديديك كيم در

Behvaj dédiyin kim dir?

Who is he whom thou
callest Behvaj?

قيوسنه كلنلردن بر
كسه محروم كتمزدى

*Kâpîsîna ghelenlerden
bir kimsé mahroum ghît-
mazdî*

Not one of those who
came to his gate went away
disappointed

حتى بر دفعه بر عاشق
معشوقنه ايرمسيچون
جاننى بيله فدا ايتمشدر

*Hatta bir defa bir
âshîk mashoukouna ermasi
ichin jânîni feda etmish
dir*

So much so that once
he sacrificed his life in order
to bring a lover together
with his beloved

ايتديلر كه اكر سكا بو
التونى ويرنك باشنى
دخى كسوب كمشوره
باورسك تمام شجاعت
ايتمش اولورسن اول زمان
قرى سكا ويررز

*Êitdiler ki éyér
bou âltîni vérenin bâshîni
dakhî kessip ghattiré bilir-
sin tâmmâm shejaat etmish
oloursoun ol zeman kîzi
sêna veririz*

They said: "If thou
canst also cut off the head
of him who gave thee this
gold, and bring it, thou
wilt have performed a great
piece of bravery, and
will give thee the girl then

بكا ايتديك لطف و
كرمى بر كسه بر كسه يه
ايتمش دكل در

*Bâna etdiyin lutf
kéremi bir kimsé bir kim-
sêyé etmish déil dir*

The kindness and good-
ness which thou hast shown
me, no person has
shown to another person

حقيقت حاله واقف
اولمينلر

*Hâkikât-î-halé wâkîf
olmayanlar*

Those who not
of the true state of the

* Equivalent to our saying, "He fell out of the frying-pan into the fire."

كسیلان باش بر دخی
یرینه کلوب صاحبنه خیر
ایتمز

*Kessilan bir dakhı
yériné ghelip sahibiné
khaïr etmaz*

If a head which has been cut off come back again into its place, it does not benefit its

زیاده سیله مال فراوانه
مالک ایدی لکن دنیایه
اولادی کلمدیکندن غایت
محزون القلب اولوب هر
راست کلدیکنه سؤال
ایدوب درمان اراردی

*Ziyadésilé mál fera-
wana malik idi lakin
dunyayé evladi ghelma-
diyinden ghayet mahzoun
ul-kálb oloup hér rasst
gheldiyiné sual edip der-
árardı*

He possessed exceeding great wealth, but no child of his having come into the world he very sad heart, and asked every whom he met for a remedy.

اصله جق ادم صوده
بوغلمز

*Asılajak ádám souda
boghoulmaz*

A who is to be hanged is not drowned.

589. Not only are the relative pronoun and the verb expressed by Turkish participle, but sometimes such prepositions and adverbs as "with," "in," "at," "when," and "where," well. Example:—

تحصیل علم ایتدیگمز
مکتب

*Tahsíl-î-ilm etdiyimiz
mekteb*

The school in which acquire knowledge (or acquired knowledge)

کچه جکی شهر

Ghechéjéyi shehir

The town through which he will pass

بر کچه معهود طاوسک
اولدیغی باغچه یه کلوب
کمند ایله باغچه نک
ایچنه کیروب طاوسی
چیقاردیلر

*Bir ghejé mahoud
tawoussoun oldoughou
bâgchéyé ghelip kémend
ilé bâgchénin ichiné
ghirip tawoussou chikâr-
dılar*

One night, coming to the garden where (in which) the famous peacock was, and entering the garden with a slip-knot, they took him out

مقدما سویلادیگک
زمانده زیاده سیله تلاشم
اولمغله بر خوشجه
دکلیه مدم ایدی لطف
ایدوب بر دخی تل ایله
کلدیکی کون

*Moukâdemma suwéylé-
diyin zemandé ziyadésilé
telashim olmaghlé bir
khoshjé dinléyé madım idi
loutf edip bir daha nákl éilé
Gheldiyi ghiun*

At the time when you told before, being greatly alarmed, I could not listen properly. Have the kindness to relate it again

بایاک سویلادیکی او
یقلدی

*Bâhân suwéylédiyî ev
yikilî*

The day on which he came The house which thy father spoke of has been pulled down?

EXERCISE XXXV.

The news which came to-day is very important (مهمه *muhim*). Do you know the name of the town where (in which) he lives? I have forgotten it. Do you remember (در خاطر ایتمک *dér khâtîr etmek*) the name of the town where he was (دوغمق *doghmak*) born? Where is the knife with which I cut the meat (آت *et*)? ■ is on the table. Give it to me. I put it in the cupboard (دولاب *dolâb*) where the meat is. What is the name of the garden you were walking (گزمک *ghézmek*) in yesterday? Who is the ■ you met there (راست کلمک *râsst ghelmek*)? Have the grapes which you ordered (اصمارلمق *issmarlamak*) arrived? They came this morning at eight o'clock. Have you found the book you want? The iron-clads (زهرلو کمی *zirhli ghémi*) which were built (انشا اولنمق *insha olounmak*) for the Turkish Government have not left England. They will come to Constantinople in (صکرة *sora*) a few months. The guns (طوب *top*) which came from Prussia (پروسيا *Proussia*) are very good, but they are very dear. Take away (قالدرمق *kâldîrmak*) the things which are on the table. Certainly, Sir (باش اوستنه *bâsh usstuné*). Bring the coffee (قهوه *kahwé*) which I bought (المق *almak*) this morning. Which are the towns that we shall pass through? ■ will show you on the map (خریطه *kharita* [*harta*]). Thank you (تشکر ایتمک *téshekkiur etmek*). Have you seen the Khan in Constantinople where the Persian (تجیمی *ajemi*) merchants live? I went there last year (کچن سنه *ghechen sené*).

THE VERB.

The Position of the Verb in ■ Sentence.

590. The verb must always be placed at the end of the sentence.

Example:—

دیار یمنده بر بازارکان
وار ایدی اسمنه جوهر
شناس دیرلردی دار
دنپاده بر قزندن غیر
کمسسی یوق ایدی بر
کون جوهر شناس صحراده
کزر کن ناکاه بر ادم باشی

*Diyar-i-yémendé bir
bâzirghian var idi issminé
Jevhér-Shinass dérlérdi
dar-i-dunyadé bir kizîn-
dan ghaîri kimséssi yogh-
oudou bir ghiun Jevhér-
Shinass sahrada ghézzér*

There ■ a merchant
in the country of Yemen.
They called *him Jevhér-
Shinass. He had no one*
in the world* except ■
daughter of his. One day
while walking in the wil-

* See note page 210.

کوردی الینه الرب باقدی

*iken na-ghiah bir áddm
báshī ghieurdu eliné álīp
bákdī*

derness, he suddenly ■ ■
man's head, and, taking it
up in his hand, he looked at it

بر قاچ کون صبر ایدلم

*Bir kach ghiun' sábr
edélim*

Let ■ have patience for
■ few days

خدمدن بری شاهزاده یه
بو قز هند پادشاهلرندن
فلان پادشاهك قزیدر
دیدي شاهزاده اولساعت*
دونوب باپاسنه نقل ایلدی
اگر پادشاهه خبر کوندروب
قزینی بکا الیویرهنسك
کندی کندیمی هلاک
ایدرم دیدی

*Khademden biri shah-
zadéyé bou kīz hind padi-
shahlerinden flán padi-
shahin kizī dīr dédi shah-
zadé ol saat deunup bábdá-
sına nákl éilédi éyer pa-
dishaha kháber ghieun-
derip kizīnī bána álīvér-
mazsin kendi kendimi
helak ederim dédi*

One of the servants said
to the prince: "This girl is
the daughter of king So-
and-so, one of the kings of
India." The prince imme-
diately returned and told
his father, and said: "If you
do not send word to the
king and obtain his daugh-
ter for ■ I will destroy
myself"

اول غلام اول طفل
بیکناهی بوغازلیوب قانی
مرحومه نك جامه سنه
بولشدری و قانلی بچاغی
مرحومه نك یاصدیغی
التمه قودی

*Ol ghoulam ol tift bi-
ghiunahi bogházlایp ká-
nīnī Merhouménin jamé-
siné boulashdırdi vé kánlī
bīchāghī Merhouménin
yassdıghī áltinė kodou*

That slave boy cut the
throat of the innocent child
and smeared Merhoumé's
clothes with the blood, and
put the bloody knife under
Merhoumé's pillow

بیروت واپوری
یازیحیسی فلان ایله بر
قطعه مکتوبکری الدم و
پك فرحلندم و کوندردککر
شام فستغی وصول بولدی
و پك خوشلندم افندم
برادره بر کوفه قاون
یازیحی مرسوم ایله
ارسال ایتدم قبول
ایددرک خبرینی بز
اشعار بیورنر افندم

*Béirout vaporou yazı-
jıssı flán ilé bir kíta
mektoubounouzou áldım
vé pek férahlendem vé
ghieundérdiyiniz sham
fısstıghı vusoul bouldou
vé pek khoshlandam, ef-
fendin, beradérin bir
kiufé kawoun yazıjı mer-
soum ilé irsal etdim káboul
edérek khábbérini bizé
ishıar bouyourasiz effen-
dim*

I have received a letter
of yours by So-and-so, the
clerk of the Beyrout steamer,
and I was much delighted;
and the Syrian pistachio
nuts have arrived which you
sent, and I ■ much
pleased. I have sent you, my
(dear) brother, ■ basket of
melons by the aforemen-
tioned clerk. Please condes-
cend to accept them and to
send me word about them.

* Sometimes written thus instead of اول ساعت

The Agreement of the Verb with the Nominative.

591. In general the verb must agree with its nominative in number and person, but sometimes when the nominative is in the third person plural the verb is put in the third person singular. Example:—

پس دهقان اویانیدی
کی قویننده جوهری
بوله میوب بلدیکه سیاحلر
المشدر

*Pess dihkan uuyandighi
ghibi koınında jevhéribou-
lamayıp bildi ki séyyah-
ler almışdır*

Then the peasant, as soon
■ he woke, not being able
to find the jewel in his
breast pocket knew that the
travellers had taken it

اول کلذار دخی ارزوی
سیر کلزار ایدوب بر قاج
جاریه لر ایله واروب بر
درخت سایه دارک التنده
قرار ایلدی اطرافه نظر
ایدرکن مبارک کوزلری
بر کله راست کلدیکه
سرو سرکشی کی باش
چکوب جمله دین ممتاز
و بهجت حسنله سرافراز
اولمش

*Ol ghiulizar dakhı ar-
zouyi séir-i-ghiulzar edip
bir kach jariyéler ilé varip
bir dirakht-i-sayédarin
áltında kárar éiledi. Et-
rafé názar edér iken mu-
barek ghieuzléri bir ghiulé
rásst gheldi ki serv-i-sér-
keshi ghibi bâsh chekip
jumléden mumtaz vé beh-
jet hussnlé sér efraz ol-
mouh*

That rosy-cheeked (dam-
sel) also wishing to walk in
the rose-garden came with a
few of her slave-women
and sat down under ■ shady
tree. Whilst looking around
her sacred eyes fell on ■
rose, which holding its head
like ■ proud cypress tree
was distinguished above all,
and gloried in its beauty

کذبلی ظاهر اولوب
یوزلری قره اولدی

*Kezbleri zahir oloup
yuzleri kâra oldou*

Their lies becoming
manifest, their faces be-
came black*

چو جققلر درس لرینی
اوقوسون
دوستلر من کلمیه جک

*Chojouklar derslerini
okousoun
Dosstlérimiz ghelméyé-
jek.*

Let the children read
their lesson

Our friends will not come.

592. If the nominative, however, in the third person plural, is understood, the verb must be in the third person plural, as otherwise the sense would not be clear. Example:—

اول پادشاهک بر عاقل
و دانا وزیر وار ایدی
ادینه کیمین دیرلردی

*Ol padishahin bir ákı
ou dana véziri var idı
adiné Kiambin dérlerdi*

That king had ■ sensible
and wise vizier. They called
him Kiambin

* Turkish idiomatic way of saying that they were disgraced.

زمان اولده بر شخص
نصف الیلده خانه سندن
طشره چیقوب کیجه ایله
شهرک ایچنده کوردی
ناکاه بر کیجه احباسندن
بررسی قارشوسنه کلوب
اشنالتق ایتمزدن مقدم
سنی خانه کدن قوغدیلر می
دویلده بیوقت کیجه
ایچنده دیوانه کی یالکز
چارشو و بازارده کورسن
دیو طعن و تشنیع ایتمکه
باشلادی

*Zeman - i - evveldé bir
shakhss nissf - ul - léildé
khanésinden táshra chikíp
ghejé ilé shehirin ichindé
ghézérđi na-ghiah bir
ghejé ahibbasinden birissi
karshısına ghelipashinalik
etmazden moukáddem seni
khanénden koghdoularmi
bevilé biwakít ghejé ichin-
dé diwané ghibi yaliniz
charshı vé bazardéghézer-
sin déyou tan ■ teshni
etméyé bášhladı?*

In olden times ■ indi-
vidual used to leave his
home at midnight and walk
about the city by night.
Suddenly ■ night one of
his friends met him, and
before saluting him began
blaming and reproaching
him, saying: "Have they
turned thee out of thy house
(that) thou walkest about
alone at an untimely hour
by night like ■ madman in
the streets and markets?"

A Verb with several Nominatives.

593. If ■ verb has several nominatives, which are all expressed and ■ all in the third person, the verb may be in the third person singular, even if one or more of the nominatives be in the plural. Example:—

باباك و اناك از میره
كتدی

*Bábân vé anan Ez-
miré ghitdi*

Thy father and mother
have gone to Smyrna

كوناكون تحف و هدايا لار
كلوب طاغلر كبی يغلدی

*Ghiunaghiun tuhéf u
hedayalér ghelip dághlar
ghibi yighıldi*

All kinds of presents and
gifts came and ■ heaped
up like mountains

اول جزیره نك
میشه لكنده بر عظیم
ارسلان توطن ایدوب اول
حوالینك سباع و بهایمی
كندویه رام اولمشیدی

*Ol jézirénin méishéli-
yindé bîr ázim arsslan
téwattun edip ol hawa-
linin sebba ■ bahaîmi
kendouyé ram olmoush
oudou*

A large lion had taken up
his abode in an oak forest
of that island and the wild
animals and beasts of prey
of that neighbourhood had
become obedient to him.

594. When ■ verb has several nominatives, one in the second and others in the third person, singular and plural, the verb must be ■ the second person plural.

سن و دوستك و
اوشاغك اوچكز سويلدكز

*Sen vé dosstoun vé
oushâghîn uchunuz su-
wéylédiniz*

Thou and thy friend and
thy servant, all three of you,
said it.

595. If a verb have several nominatives and one of them be in the first person, singular or plural, the verb must be in the first person plural. Example:—

بن و قرداشم پک سوندک	<i>Ben vé karndashim pek sevindik</i>	I and my brother were very glad.
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The Use of the Auxiliary Verb.

596. An auxiliary Turkish verb applying to two or more Arabic or Persian words is not repeated. Example:—

پیام عافیت و صحتاری ثنا کارلرینی فرحان بیورملری تمناسنده شقه تحریر و تصییر قلندی	<i>Péyam-i-afiyet-u-sihat- leri senakiarlerini férhan bouyourmalari témenna- sindé shoukka tahrir u tessyir kılındı</i>	The (this) letter written and sent to request you to gladden your hum- ble servant with tidings of your health and freedom from sickness
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ارسال بیوردقلری ایکی کوفه قاون هدیه کز وصول بوله رق پک ممنون و محظوظ اولدم	<i>Irsal bouyourdoukları iki kiuffé kawoun hédi- yéniz vusoul boularak pek memnoun-ou-mahzouz oldoum</i>	Your present of two bas- kets of melons arriving, I was very pleased and de- lighted
---	--	---

پس مختار اول مزارک یاننه کلوب مرور و عبور ایدن مسلمین و مسلماتدن دیلنوردی ایتدیکی ایشه توبه و استغفار ایتدی	<i>Pess Mukhtar ol mezarin yaniné ghelip murour-ou- oubour edn Musslimin vé muslimatden dilenirdi Etdiyi ishé teubé vu isstighfar etdi</i>	Then Mukhtar came near that burying-ground and begged from the male and female Muslims who passed He repented of the act he had done and asked par- don (of God)
--	--	--

زبان ترکی بی اوقومقدده ایلرو کیتدیگمدن حظ و افتخار ایتملری مأمولنده	<i>Zebân-i-turkiyi okou- makda iléri ghitdiyimden hâz ou iftikhar etmaleri mémoulında</i>	In the hope that you will be glad and proud of my having progressed in the study of the Turkish lan- guage
---	---	--

لایق دکل در که جمیع عمریکم عورتکله کچوردن باری گوندیز کار و کسب ایله	<i>Layik déyil dir ki jémi eumrunu avretinlé ghechi- résin bari ghiunduz kia- ou-kessb éilé</i>	It is not proper that thou shouldst pass all thy life with thy wife. At any rate, in the day work and earn
---	---	---

شاه بهواجك انسانيتنه
و لطف و مروتنه تحسین
و افرین ایدرم

*Shah Behvajin insani-
yetiné vé loutf ou muru-
vetiné tahsin ou aferin
ederim*

I admire and applaud
Shah Behvaj's kindness
and his goodness and gra-
ciousness

تقصیراتنه باقمیوب هم
*بورجن ادا و هم
زیاده سیله احسان ایتدی

*Táksiratina bákmayip
hem borjounou éda vé hem
ziyadésilé ihsan etdi*

Not considering his de-
fects, he both paid his debt
and made him very many
presents

عازمك صحبتندن فارغ
اولمیوب دائما لطیفه و
صحبت و انعام بغایت
ایدر ایدی

*Azimin suhbetinden fa-
righ olmayip da'ima la-
tifé vé suhbet vé inam bé
ghayet edér idi*

He did not give up the
society of Azim and always
joked and associated with
him and bestowed many
favours on him.

The Omission of *در* *dir*.

597. In talking the verb *در* *dir* (is) is very often left out. Example:—

کیفی یرنده
هوا سیجاق
روزگار یوق
اقدی وار می
بو کون جمعه
کیفک ایو می
کوپریدنمی کچهلم
یوخسه قایق له قارشویه
کچهلم
کوپری دها ایو قایق
تهلکه لوسر

*Kéifi yérindé
Hawa sıjâk
Rouzghiar yok
Akîndî var mı ?
Bou ghiun juma
Kéifin éi mı ?
Kieuprudenmi gheché-
lim yokhsa kâighla kar-
shîya ghechélim ?
Kieupru daha éi kâik
téhlikéli dir*

He (is) in good health
The weather (is) hot
There (is) no wind
(Is) there any current ?
To-day (is) Friday
(Is) thy health good ?
Shall we pass the
bridge go over in a boat?
The bridge (is) best. A
boat (is) dangerous.

598. But when repeating the words of another person *در* must not be omitted, unless the sentence quoted be interrogative.

The Verb of Facility.

599. By adding the verb *ویرمک* *vérmek* to the root of any verb another verb is formed which expresses doing the action, but in a very off-hand way. This verb is termed the verb of facility. If the root of the original

* Sometimes written thus in old books instead of *بورجنى*

verb end in a consonant it takes a vowel ی after it, and if it end in a vowel the syllable بی must be added to it. Thus we have یاییویرمک *yayıvêrmek* (to make or do with ease), سویله ییویرمک *suwéyléyivêrmek* (merely to say, just to say), باقیویرمک *bakivêrmek* (just to look), یورویویرمک *yuruyuvêrmek* (just to walk), کلیویرمک *ghelivêrmek* (to come quickly), بولیویرمک *boulouvêrmek* (to find quickly). Example:—

باقیویر	<i>Bâkivêr</i>	Just look
سن ترک دیار ایدرسن	<i>Sen terk-i-diyar edêrsin</i>	If you leave the country
بن سنی یالکز قیوویرم	<i>ben seni yalînîz koyouvêr-</i>	I shall not just let you go
البته بندخی بیله کتملویم	<i>elbetté ben dakhî bilé</i>	alone. Of course, I also
	<i>ghitméliyim</i>	must even go too
بن سنک کندی قولکم	<i>Ben senin kendi koulou-</i>	I am thy own servant,
قزیم دخی جاریه کدر	<i>kîzim dakhî jariyén</i>	my daughter also is thy
همان نه کونه مراد	<i>dir heman né ghiuné mou-</i>	slave. Just marry her this
شریفکر اولورسه نکاح	<i>rad-i-sherifinîz oloursa</i>	minute, in any way thou
ایدیویرک	<i>nikiah edivêrin</i>	pleaseth.

The Position of an Emphasized Word.

600. The word which one wishes to give prominence to is put as near the verb as possible. Example:—

دون پادشاه عزیزمت	<i>Dun padishah azimet</i>	The king started yester-
ایتدی	<i>etdi</i>	day
پادشاه دون عزیزمت	<i>Padishah dun azimet</i>	The king started yester-
ایتدی	<i>etdi</i>	day
دون کاتب مکتوبی	<i>Dun kiatib mektoubou</i>	Yesterday the clerk wrote
یازدی	<i>yazdı</i>	the letter
مکتوبی کاتب دون	<i>Mektoubou kiatib dun</i>	The clerk wrote the letter
یازدی	<i>yazdı</i>	yesterday.

The Conditional* Mood.

601. After the words هر نهدر *hér nekâdar* (although), هر نه *hér né* (whatever), هر کانهی *hér kângî* (whichever), نه زمان *né zemân* and نه وقت *né wâkî* (when), هر نه زمان *hér né zemân* and هر نه وقت *hér né wâkî* (when-ever), اگر *éyer* (if), اگرچه *éyerchi* and فرضا *yêrchi* (although), فرضا *faraza*

* The conditional corresponds to what is called in European grammars the subjunctive.

and *که* *tutālīm ki* (supposing that), and *کیم* *kim* and *نه* *né* (not used interrogatively) the verb is put in the conditional. *قنهی* *kānghĩ* (which) when followed by the pronominal affixes *مز*, *کر*, *س*, and not used in an interrogative sentence, also requires the verb which follows it to be in the conditional. Example:—

* قنهیسی کلورسه ده
کلسون

وزیر عاصم موکلره تنبییه
ایتمش ایدیکه کلفشان نه
سویلرسه و نه کونه حرکت
ایدیرسه بکا افاده ایدک
و وزیرک دخی نقدر
شیء معلومی اولورسه
پادشاهه افاده ایتمک
مرادی ایدی

*Kānghĩssĩ ghelirsé
ghelsin*

*Vézir Asim muvékké-
leré tenbih etmish idiki
Ghiulfishan né suwéylérse
vé né ghiuné héréket
edérsé bâna ifadé eden
vé vézirin dakhĩ nékâdar
shéi maloumou oloursa pa-
dishaha ifadé etmek mou-
radi idi*

Whichever of them may
come, let him come

Vizier Asim had directed
the agents (saying) "Let me
know what Ghiulfishan says
and how he behaves;" and it
was also the vizier's intention
to communicate to the king
whatever things to his
knowledge

هر کیم قوپاررسه بندن
نه مقصودی وار ایسه
حاصل ایدرم

اول شیخ کامل انلره
مرحمت ایدوب و بر
وافر مراقبه د نصکره
قوینندن درت دانه مهر
چیقاردی و بو مهرلردن
هر بریکز بر دانه سنی
باشکره دیککز هر نه
محلده باشکردن دوشرایسه
اول موضعی قازه سر هر
کسک مهری دوشدیککی
یرده نصیبی موجود در و
اکر بریکزک نصیبنه
کندو رضالریکز ایله اکیکز
یاخود دیکر یکز اشتراکیله
قناعت ایدرسکر اول

*Hér kim koparĩrsa
benden né maksoudou var
issé hũssĩl ederim*

*Ol shéikh-i-kiamil on-
lara merhamet edip vé bir
wafir murakebédén sora
koĩninden deurt tané mu-
hur chĩkardĩ vé bou mu-
hurlerden hér biriniz bir
tanéssini bâshĩnĩza diki-
niz hér né mahaldé bâshĩ-
nĩzdan dushurissé ol mev-
zĩĩ kâzész hér kessin
muhuru dushduyu yérdé
nâssibĩ mevjud dour vé
éyér birinizin nâssi-
bĩna kendou rizaleriniz
ilé kiniz yakhod dighéri-*

Whoever plucks it (the
flower) whatever he may
desire of me I will grant it

That good sheikh having
pity on them after long
meditation took out four
seals from his breast and
said: "Each of you take
of these seals and set it
your head. In whatever
place it falls from your
head, dig up that place in
the place where each one's
seal falls, his lot (fate) is
there. And, if two of
you or others of you, by
your own free will in com-
mon satisfied with what

* These pronouns which govern the conditional of the verb generally take *ده* *dé* (also) after the verb.

دخی جائز در و اگر هر
برمنو کندیمزه مخصوص
نصیبمزی استرز دیرسکز
هر کسه مخصوص مهر هر
قنده دوشرسه اول محلی
قازمق کرک در دیدی

*niz ishtirak ilé kánaét
edérsiniz ol dakhî ja'iz
dir vé éyér hér birimiz
kendimizé makhsouss nâs-
sîbîmîzî issteriz dérséniz
hér kessé makhsouss mu-
hur hér kandé dushursé
ol mahali kâzmağ gherek
dir dédi*

falls to the lot of one of you,
there is no objection. And
if you all say each one of
■ wants specially what
falls to each of us, you
must dig up the place
wherever each one's special
seal falls "

اما ایرتسی کون طاوسک
ضایع اولدیغی پادشاهک
معلومی اولدیغی کبی
ارانمسی ایچون امر ایلدی
و هر کیم طاوسی بولسه
یاخود حیات و مماتندن
خبر ویرسه بیک آلتون
مژدگانه ویرم دیو وعد
ایلدی

*Ama irtéssi ghiun
tawoussoun zayî oldou-
ghou padishahin malou-
■ oldoughou ghibi
âranmassi ichin emr
éilédi vé hér kim tawous-
sou boulsu yakhod hayat
vé mématinden khâber
versé bin altîn muzhdé-
ghiané vérerim déyou vad
éilédi*

But the following day,
as soon ■ it came to the
knowledge of the king that
the peacock ■ lost, he
gave orders for its being
looked for, and made a
promise, saying: "Who-
ever shall find the peacock,
or give information respect-
ing its being alive or dead,
I will give (him) a thousand
gold pieces" as the bearer
of good tidings

اگرادن شریفکز اولورسه

*Éyér izn-i-sherîfiniz
oloursa*

If you give your (noble)
permission

اگر انلرک سعی و
همتی اولامسیدی عاقبت
هلاک اولمسی امر مقرر
ایدی

*Éyér anlerin saî vu
himmeti olmasaydi akibet
tamainden helak olmassi
emr mukarrér idi*

If they had not striven
and used their influence for
him, his destruction would
have been certain, owing to
his avarice

قسمت ازلیه هر نه
ایسه اکا راضی ایم

*Kissmet-i-ézelîyé hér
né issé ana râzî yim*

Eternal fate—whatever
it may be—I am satisfied
with it

اگر سن کندی کرمکدن
بکا مرحمت ایدوب هر
نه لایق کوررسک اکا
راضیم رضا بنی بو حبسدن
ازاد ایلیرسک صالی ویرسک

*Éyér ■ kendi kere-
minden bâna merhamet
edip hér né layîk gheurré-
sén ana râzîyim farâ-
bénî bou habssden azad*

If thou has pity on me,
I shall be satisfied with
anything you think proper.
Supposing (for instance) you
liberate me from this prison,

بن دخی واروب همجنسم
و اقرانم ايله بوستانلرده
گروب ينه سنك خدمتكه
كلسم جهان جهان ممنون
و خندان اولوردم

*êilêyip sâli vérsén ben
dakhî varip hemjintssim vé
âkranim ilé bosstanlerdé
ghézip yiné senin hiz-
metiné ghelsém jihan jihan
ou khanédan
olourdoum*

and I go and roam in the
gardens with my fellows
and companions, and then
come back into thy service,
I should be extremely
obliged and delighted

و نقدر اسراف و اتلاف
دخی اولورسه ينه مالنه
هيچ نقصان كلمز

*Vé né kâdar issraf u
itilaf dakhî oloursa yiné
mâlina hich noksan ghel-
maz*

And however much ex-
travagance and waste there
may be, yet there is never
any deficiency in his
wealth

هر کيم يقين کلورسه
اگر بو قز بکا نصيب
اولورسه کنديمی
بتخانه نك ايچنده
قربان ايديم

*Hér kim yakîn ghelirsé
Éyér bou kîz bâna
nâssîb oloursa kendimi
poutkhanénin ichindé ko-
urbân edéyim*

Whoever comes near
If this girl fall to my lot,
I will sacrifice myself in
the temple

بو حادثه بندن صادر
اولماش هر نقدر
سزله بندن صادر اولدی
سانديگر ايسه

*Bou hadissé benden
sâdîr olmamoush. . . .
her né kâdar sizler benden
sâdîr oldou sandiniz issé*

This calamity did not
emanate from
although you imagined it did
emanate from me

هر نه وقت طلب
بيورلور ايسه حضور كده حاضر
ايز شمدی اذنگر ايله
كتمك استرز

*Hér né wâkît taleb
bouyouroulouroussa huz-
ourounda hâzîr iz shindi
izniniz ilé ghitmek issteriz*

Whenever it is required,
we shall be ready in your
presence. Now, with your
permission, I wish to go.

The Optative.

602. Words which express a wish, such as کاشکی *kiashki* (*keshki*) (would that), الله ويرسون *âllâh versin*, الله ويرسونکه *âllâh versinki*, and الله ويره *âllâh veré* (God grant that), الله ويریدی *âllâh veréydi* (would to God that), require the verb which follows to be in the optative. The expression تا که *ta ki* (in order that) also takes the optative after it. Example:—

بن محبوبی تجربه
ايتمزدن مقدم سن يک

*En mahbouboumou tej-
ribé etmezden moukâddem*

Before I put my lover to
the test, explain (it) to me,

بیان ایله تاكه بندخی • *bāna béyan éilé taki* in order that I may try
 انیج تجربیه ایدیم *ben dakhî onou tejribé* him
édéyîm

کاشکی بونده اولمش • *Keshki bundé olmoush* Would that he had been
 اوله ایدی *olaydi!* here!
 کور تاكه جانکی خلاص *Ghiur taki jânîni kha-* See (take care) that thou
 ایدسن *lass edésin* savest thy life

قفسده بر چفت قمری *Kéfessdé bir chift* There a couple of
 وار ایدی دیشی قمری *koumrou var idi dishi* doves in a cage. The female
 ارکننه دیدی کاشکی بنم *koumrou erkéyiné dédi ki* dove said to her mate: "Oh
 دخی المده صندال و *keshki benim dakhî elimdé* that I also had sandal wood
 کلاب اولیدی سنک *sândâl vé ghiulâb olaydi* and rose water: I would rub
 ایاغنه یوز سورر و دوکردم *senin ayaghiné yuz surér* my face against your foot
vé deukérdim and pour them out."

603. A word which expresses a wish, ■ order, ■ request, an intention, doubt or astonishment, followed by "that" expressed or understood, generally requires the verb which follows and depends on it to be in the optative. Example:—

سکا نصیحتتم بودر که *Sana nâssîhatim bou dour* My advice to thee is that
 شمديلك مراده نائل *ki shindilik muradé na'il* thou shouldst now attain thy
 اولوب ذوق و صفا ایدسن *oloup zevk ■ sâfa edésin* wish and enjoy thyself
 • استمم که طوره سن *Isstémém ki dourasîn* I do not wish you to stop.
 شمديکی حالدہ بیورک *shindiki haldé bouyouroun* Go now, and by-and-by
 بعده بر وقت واسعه *badéhou bir wâkît vasîdé* when we have plenty of
 سویلرم *suwéylerim* time I will tell you

اویله جزم ایتدمکه بو *Euilé jezm etdim ki bou* I have resolved that I
 شهردن قالقوب آخر *shehirden kâlkîp akhîr* will leave this city and go
 ولایته کیده ایم *vilayeté ghidéyîm* to another country

سزلردن رجا ایدرم که *Sizlerden rîja ederim* He said: "I beg of you
 معرفت لریکزی اظهار *ki marifetlerinizi izhar* to show your skill, and let
 ایدوب قزم زهره نک قنده *edip kîzîm Zuhre'nin kan-* ■ know where my daugh-
 ایدوکرن* بکا اعلام ایدسن *dé eduyunu bâna ilan* ter Zuhre is"
 دیدی *edésiz dédi*

چاوش صحت خبرین† *Chaoush sihat khâbê-* The sergeant getting

* Sometimes thus written instead of ایدوکنی.

† Sometimes thus written instead of خبرینی.

الوب مراد ايتديكه كيرو
دونه

ايتدي بلکه بو مقامده
ارسلان اولميه فرضا
ارسلانك اولديغي صورتده
دخي لطف حق ايله
کتديکي يرد بر حادثه يه
اونرامش اوله بلکه کلميه
و کلدیکی صورتده دخی
بر حيله ايله الذدن خلاص
اولمق ممکن در

*rini âlip murad etdi ki
ghêri deuné*

*Êitdi belki bou mekâm-
dé arsslan olmaya faraza
arsslanin oldoughou sou-
retde dakhî loutf-i-hâk ilé
ghitdiyi yérdé bir hadiss-
éyé oghramish olu belki
ghelméyé vé gheldiyi sour-
etde dakhî bir hilé ilé elin-
den khalass olmak mumkîn
dir*

news of the truth intended
to turn back

He said : " Perhaps there
may be no lion in the place,
and also supposing there be,
by the favour of God, he
may have met with an acci-
dent where he has gone.
Perhaps he may not come,
and, in case he does come, it
is possible to escape from
him by some ruse "

The Optative used for the Imperative.

604. The optative is often used instead of the imperative, and the imperative for the optative also. Example :—

بو کون اشتدم که
وجود کزه صتمه خسته لغی
عارض اولمش الله بلور
که کندو وجود مده اولمش
قدر کدر ایتدم همان
جناب الله وجود کزه
عافیت احسان بیورسون
آمین افندم ساعتده
ایکی دانه یمک ایچون
اون ایکی دانه حب
کوندردم وجود کزه
صیجاقلق اولمديغي وقتده
بیه سکر افندم

*Bou ghiun ishıtdim ki
vujoudounouza sılma
khâsstalighî ariz olmouh
âllâh bilir ki kendi vujou-
dounda olmouh kâdar ké-
der etdim heman jenab âl-
lâh vujoudounouza afiyet
ihsan bouyoursoun Amin
Effendim saatde iki tané
yémek ichin on iki tané
hap ghieunderdim vujou-
dounouza sîjâklîk olma-
doughou wâkîtda yéyé-
siniz effendim*

I have heard to-day that
you have been attacked by
fever. God knows that I am
as sorry as if I were attacked.
God grant you health Sir.
I have sent you twelve pills,
two be taken every hour.
Take (eat) them when there
is no heat in the body

واپور تذکرة سنی دخی
لغا کوندردم واپور
مغازه سندن الوب
خانه کزه حفظه اید سز

*Vapor tezkerésini dak-
hî ghieunderdim
vapor mîghazasindan âlip
khanîzede hifz edésiz*

I have also sent the
ticket for the steamer, en-
closed. Get it from the
office of the steamer and
keep it in your house

بو قولکزی صاغلغ
خبرکز ايله مسرور بيوره سز

*Bou koulounouzou sagh-
lik khābriniz ilé
bouyourasiz*

Make your servant (me)
delighted by tidings of your
health

بر کوفه قاون ارسال
ايتدم قبول ايدهرک
خبريني بزلره اشعار
بيوره سز

*Bir kiufé kawoun irsal
etdim kâboul edérek
khāberini bizleré ishîar
bouyourasiz*

I have sent (you) ■
basket of melons. Please
accept them, and let me
hear about them

شقه مزك وصولنده هر
حالده اوچ سپد افیون
الوب طرفمزه ارسال
ايدهر سز و اهمال ايتميه سز
زيرا بو طرفده فلان اغا ايله
قونطوراتو ايتدم

Shoukkamizin vusou-
lounda hér haldé uch
séped afyon ālip tara-
fimizé irsal edésiz vé
ihmal etméyész zira bou
tarafde filān āghā ilé
kontrato etdim*

On the arrival of my
note, send me three baskets
of opium, without fail, and
do not neglect (it), for I
have made a contract with
Mr. So-and-so

† غروش

۵ . . .

يالکر بشميك غروش

Ghroush

5,000

Yalīniz besh bin ghroush

Piastres

5,000

Only five thousand
piastres

استانبولده شريكمز فلان
اغا

*Istanbulda sherikimiz
filān āghā*

Mr. So - and - so, our
partner in Constantinople

اشبو پولیچه مزی
کوردیکزده قبول ایدرک
ناطق اولدیغی یالکر بشميك
غروشی بش کون وعده سی
دخولنده فلان کمسنه یه بلا
اداعطا ایدرک پولیچه مزی
خلاص ایدهر سز

*Ishbou polichamizi
ghieurduyunuzde kâboul
edérek nâtik oldoughou
yalīniz besh bin ghroushou
besh ghiun vadéssidukhou-
linda filān kimesnéyé bila
†éza ita edérek polichamizi
khalass edésiz*

On your seeing this bill
of exchange of mine, accept
it, and on its becoming due,
after the term of five days,
pay the five thousand
piastres it speaks of to Mr.
So-and-so, without giving
any trouble,† and ■
(honour) my bill.

■ The Turks often say "our" when they mean "my."

† The above is ■ copy of a Turkish bill of exchange.

‡ The word ادا éza literally means "molestation," but here it is used to signify that the writer wishes his partner to pay without giving the person to whom the bill is payable any trouble or bother.

The Optative Used for the Conditional.

605. The optative is very often used instead of the conditional and the conditional instead of the optative.

هر نه وقت بر کسه
جد و جهد ايله بزم
دامنمزي طوته بز اذك
تقيدني ضايع ايتميوب
بهر حال اني مقصودنه
ايرشديريرز

*Hér né wâkît bir kimsé
jed - u - jehd ilé bizim
damenimizi touda biz onoun
tékayudunu zayı etméyip
béhér hal onou maksou-
douna erishdirirz*

Whenever any one stren-
uously strives to take hold
of our garment, we do not
let his care be in vain, but
without fail him to
attain his wishes

بو مرضدن بکا خلاص
يوق در اکر خلاص اوليدم
سکا انواع احسان ايدردم
لکن وفاتمدن صکره وارث
سلطنتم اولان کمسنه سنی
البته قتل ايتمی امر
مقرر در

*Bou marazden bana kha-
lass yok dour éyér khalass
olaydim envaî ihsan
edérdim lakin vefatimden
sora variss-i-sâltanâtım
oldın kimessné seni elbetté
kâtl etmassi emr mukar-
rér dir*

There is no saving me
from this illness. If I
saved I would bestow all
kinds of things thee;
but after my death it is
quite certain, of course,
that the person who is heir
to my authority will kill
you

بو حادثه بندن صادر
اولمامش در اکر بندن
صادر اولیدی اقرار ایدوب
بو بیتله اعتذار ایدردم

*Bou hadissé benden
sâdîr olmamış dîr éyér
benden sâdîr olaydı ikrar
edip bou béitlé itizar
edérdim*

This accident did not
emanate from me. If it
had emanated from me, I
would have confessed it,
and excused myself with
the verse—

کامجوی دخی ریا
طریقنه کتممش اولیدی
بو بلایه کرفتار اولمزدی

*Kiamjouî dakhî riya
tarikiné ghitmamish olaydı
bou belayé ghiriftar
olmazdı*

If Kiamjouî had not gone
into the path of hypocrisy,
he would not have met with
this calamity.

کرت *gherek*.

606. *gherek dir* (it is necessary), which corresponds to the French expression *il faut*; requires the verb to which it refers to be in the conditional or optative.

بندخی اولسم کرت در

*Ben dakhî eulsém gherek
dir*

I also must die

اونغم بر کیجه خانه نک

Oghloun bir ghejé

One night my son dis-

ایچندن غایب اولدی بو قدیر زماندر ارادیم اصلا نام و نشاننی بولمدم شمدی دخی طهریه ارامغه کتسم کرت در	<i>khanénin ichinden kai'b*</i> <i>oldou bou kádar zemán-</i> <i>dir áradım ássla</i> <i>u nishánñi boulmadoum</i> <i>shindi dakhı táshraya</i> <i>áramagha ghitsém gherek</i> <i>dir</i>	appeared from the house. I have been looking for him for a long time, but have never found any trace of him. I must now go and seek him also in the pro- vinces.
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The Past and Present Optative when used.

607. If a verb depend on another verb which requires the optative after it, if the first verb be in the present or future tense, the second must be in the present of the optative, and if the first verb be in the past tense, the second must be in the past optative. Example:—

استرم که یاپه سن †	<i>Issterim ki yapésin</i>	I wish thee to do it
استدم که یاپه ایدی	<i>Isstédim ki yapéydi</i>	I wished that he should do it (or, I wished him to do it).

The Optative used Interrogatively.

608. The optative is sometimes used interrogatively instead of the future indicative. Example:—

یازه یم ‡ چارشویه کیده لمی	<i>Yazéyim?</i> <i>Charshıya ghidélımmi?</i>	Shall I write? Shall we go to the market?
اما یارین بهزاده نه جواب ویره یم بن نه دیده یم نیجه صبر ایده یم	<i>Ama yarın Behzadé né</i> <i>jawáb véréyim?</i> <i>Ben né déyéyim?</i> <i>Nijé sábr edéyim?</i>	But what shall I give to Behzad to-morrow? What shall I say? How shall I have pa- tience?
معقول اولن ینه اول طفلی تجربه ایتمکدر اما	<i>Makoul oldn yiné ol</i> <i>tifli tejribé etmek dir ama</i>	What is advisable, how- ever, is to test that child;

* Written *gha'ib*, but usually pronounced *kai'b* by the Turks.

† Such sentences as these do occur in Turkish, but it is more elegant to use the declinable participles instead of *که*, &c.

‡ Of course such sentences as these are elliptical, and really means, "Do you wish that I may write?" "Do you wish that we may go?" &c.

نه وجهله تجربه ايده لمه *né véjhlé tejribé edélim ?* but in what way shall we test him ?

The ■■■ of the word ديرو *déyou* ■■■ *déyé*.

609. When one verb follows another on which it depends and with which it is connected by "that" expressed or understood, the use of the relative pronoun *ki* between them is frequently avoided by employing the word ديرو *déyou* (saying). Very often, also, the infinitive of the verb in English is rendered by introducing this word.

قاضي بهزادك بورنى
كسيكز ديرو حكم ايتدى

*Kâzî Behzâdîn bourou-
nounou kessinîz déyou hukm
etdi*

The Kazi decreed that they should cut off Behzad's nose (literally, the Kazi gave judgment, saying: "Cut off Behzad's nose")

مدت عمرمده بويله
سرکش عورت کورمدم ديرو
سويلدى

*Muddet - i - eumrûmdé
beuilé serkesh avret
ghieurmâdim déyou
suwéylédi*

She told (him) that she* had never in all her life seen such a haughty woman

فرعى دخى خواجه
منصورك يقاسنه ياپشوب
سن بنم خانه مده نه
کزرسن و نه ايشك وار در
ديوب بربر ايله عظيم
مجادله ايتديلر

*Ferî dakhî Khoja Man-
souroun yakasîna yapîshîp
sen benim khanémdé né
ghézérsen vé né ishin var
déyip bir bir ilé âzim
mujadelé etdilér*

Ferî also collared Khoja Mansour, and asked him why he was walking about his house, and what business he had there? and a great quarrel arose between them

هر بريكر خاتونمدر ديرو
دعوا ايدرسكز
كرم ايله بزى خدمتكه
قبول ايله ديرو نياز
ايتملريله فرخ - بخت
باباسنك امكدار لرندن ظن
ايدوب قبول ايلدى

*Hér birinîz khâtounoum
dour déyou dawa edérsinîz
Kérem ilé bizi hiz-
metiné kâboul éilé déyou
nîaz etmalerilé Ferroukh
Bakht bâbâsînîn émek-
dârlerinden ■■■ edip
kâboul éilédi*

Each of you maintains that she is your wife

On their asking him to kindly admit them into his service, Ferrukh Bakht accepted them, thinking they were his father's old servants

* Notice that in Turkish, in such sentences as this, the words of the speaker are repeated as spoken in the first person.

بر کون صو کنارنده
اوتوررکن پرماعندن خاتم
هویه دوشدی مکر خاتمه
زیاده سیله علاقه سی وار
ایدی محاصبرینه غواصلر
کتورک چیقارسونلر دیو
امر ایتدی

*Bir ghiun sou kénarindé
otourour-iken parmaghin-
den khatem souya dushdu
méyér khatémé zīyadésilé
alakassi var-idi musahib-
leriné ghávwásslár ghet-
tirin chīkarsīnlar déyou
emr etdi*

One day, while sitting
by the water-side, a ring
fell from his finger into the
water. He, however, had
a great affection for the
ring, and ordered his cour-
tiers to bring divers and let
them take it out

سلطان مصره واروب
خاتمی بن بولورم دیو
افاده ایده سک

*Soultán-i-missré varip
khatemi ben boulouroum
déyou ifadé edésin*

Go to the king of Egypt
and ——— to him that
thou wilt find the ring

بو اوغلانی بزه ویر دیو
نیاز ایتدکلرنده

*Bou oghlánī bizé vér
déyou niaz etdiklerindé*

On their requesting him
to give them this lad

کابل شهرنه کلدیلر و
عقل و هنرده یکانه یز
دیو ادعا ایدوب زهره بی
طلب ایتدیلر

*Kaboul shehiriné ghel-
dílér vé ákl vé hunérdé
yekané yiz déyou iddia
edip zuhréyi taleb etdílér*

They came to the city of
Cabul, and claiming to be
unique in intellect and
ability, demanded Zuhre
(in marriage)

قزك محموره بی وزیره
ویره سن دیو فرمان بیوردی

*Kızın Mahmouréyi vé-
ziré vérésin déyou firmán
bouyourdou*

He ordered (him) to give
his daughter Mahmouré to
the vizier.

The Definitive and Indefinite Object of the Verb.

610. Every transitive verb must have ■ object. This object or accusative is either definitive or indefinite, distinguished in English by the ■ of articles "the" or "a," or the absence of both. The Turks having no definitive article express whether the object is definitive or indefinite in a different way. If the object of the verb be definite it takes either *ی* or *فی* after it (according ■ it ends in ■ consonant or a vowel). If it be indefinite it remains unchanged and has the same form as the nominative. Example :—

مکتوب الدم
مکتوبی الدم
بالق طوتمق

*Mektoub áldim
Mektoubou áldim
Bálik toutmak*

I have received a letter
I have received the letter
To catch fish (in general)
or ■ fish

بالغی طوتمق

Bálighi toutmak

To catch the (particular)
fish (referred to before)

صو کنارنده بالق طوتمق
ایله اکلنیورلرایده دیری
طوتیلان بالققری بر لکن
ایچنه قیوب وزیرک اوکینه
کتوردیلر

*Sou kénarindé bálík
toutmagh-ilé éleniorléridi
diri toutoulán bálíkları
bir léyen ichiné koyoup
vézirin eminé ghattirdiler*

They were amusing
themselves at the water
side by catching fish. The
fish which were caught
alive they put in a dish and
brought them before the
vizier

اول کیچه بر سارق اشیا
سرقت ایتمک ایچون
بیزادک خانه سنه کیروب
بر کوشه ده پنهان اولوب
فرست کوزه دردی
باغجیلر حماری کورنجه
ارسلان ظن ایدوب
جمله سی بدن بر اغاجک
اوزرینه چقدیلر

*Ol ghejé bir sárík
eshya sirkát etmek ichin
Behzadin khanésiné ghi-
rip bir kiushédé pinhan
oloup fursat ghiuzédirdi
Bághjiler himari ghieu-
runjé arsslan zan edip
jumléssi birden bir ághá-
gîn uzeriné chikdilar*

That night a thief en-
tered Bahzad's house to
steal things, and hiding
himself in a corner watched
for an opportunity

The gardeners seeing
the thought he was a
lion, and all of them at
once climbed up a tree.

611. Proper names, personal, demonstrative and interrogative pronouns as well as nouns accompanied by an affix must by their nature be definite, and therefore always take the ی or سی in the accusative. Example:—

آخر کار دیوه غالب
اولوب زهره یی الوب
کتوردی
کیمی کوردکز
ابراهیمی کوردم
هاشمی جاریه یی یاننه
دعوت ایللیوب سازیکی
چال دیو نیاز ایدنجه
جاریه دخی سازنی الینه
الوب مضراب اوردی

*Akhirkar divé ghálib
oloup Zuhreyi álíp ghet-
tirdi
Kimi ghieurdunuz ?
Ibrahimi ghieurdum
Hashimi jariyéyi yaniné
davet éileyip sázini chál
déyou niaz edinjé jariyé
dakhî sázini eliné álíp
mizrab wourdou*

At last he conquered the
demon and took Zuhre and
brought her (here)

Whom did you see ?

I saw Abraham

On Hashimi calling the
slave woman to his side and
requesting* her to play her
lute, she took her lute in
her hand and performed.

The Use of the Past Tense for the Present.

612. Very often in Turkish the verb is put in the past tense when we should put it in the present. "Do you understand?" in Turkish is اکلادیمی *annadinmi* (have you understood?) and the answer "I understand," is

* Literally, requesting her, saying, "Play thy lute." See § 99.

always اکلادم *annadim* (I have understood). I am glad is سوندم *sevindim* not سزینورم *seviniyoroum*, and so forth. Example:—

• سن فصل سن	<i>Sen nassl sîn ?</i>	How art thou?
• ایوایم شکر	<i>Éyiyim shukr</i>	Very well, thank you
ممنون اولدم	<i>Memnoun oldoum</i>	I am glad (to hear it)
پک چوق خوشلاندم	<i>Pek chok khoshlandim</i>	I am very much pleased
تذکره محبتکز مفهومی	<i>Tezkeré-i-mahabetiniz</i>	I have understood your
معلوم اوله رق بو وجهله	<i>mefhoumou maloum olarak</i>	friendly letter and much
تبریک و تسعیده واقع	<i>bou véjhlé tebrik ou téssi-</i>	pleased by your taking the
اولان همتکردن ممنون	<i>dé wákî olân himmetiniz-</i>	trouble to congratulate and
اولدم	<i>den oldoum</i>	felicitate me
درس بتدی	<i>Derss bitdi</i>	The lesson is over.

Verbs which Govern the Dative.

613. Verbs which express a direction or a striving after something require the name of a person or thing which follows to be in the dative. Amongst these verbs are the following:—

ارشمک <i>erishmek</i> , to attain, reach	سویلامک <i>suwéylémek</i> , to speak to, to tell
اورمق <i>wourmak</i> , to strike	
اوکرتمک <i>euretmek</i> , to teach	صغتمق <i>sighînmak</i> , to take refuge in
باشلامق <i>bâshlamak</i> , to begin	صورمق <i>sormak</i> , to ask, enquire
باغشلامق <i>bâghîshlamak</i> , to forgive, spare	طارلمق <i>dârîlmak</i> , to get angry with
باقمق <i>bâkmak</i> , to look	طیانمق <i>dayanmak</i> , to rest
بکزمک <i>benzémek</i> , to resemble	کوسترمک <i>ghiusstérmek</i> , to show
بنمک <i>binmek</i> , to mount	وارمق <i>varmak</i> , to go
بیلدرمک <i>bildirmek</i> , to inform	یایشمق <i>yapîshmak</i> , to stick to, adhere to
چالشمق <i>châlîshmak</i> , to strive, work	
دوشمک <i>dushmek</i> , to fall	یارامق <i>yaramak</i> , to be of use to, to be good for
دونمک <i>deunmek</i> , to turn	
دیمک <i>démek</i> , to say	یتشمک <i>yetishmek</i> , } reach, attain
ریجا ایتمک <i>rija etmek</i> , to request	یتمک <i>yetmek</i> , } to,

Example:—

• اغاچت اوزرندن فریاده	<i>Âghâjîn uzerinden fer-</i>	He began crying out from
• باشلاوی	<i>yadé bâshladî</i>	the top of the tree

باغك ايچنده بولديغي
شي يمه باشلاي

*Bâghin ichindé boul-
doughou shéi yéméyé
başladî*

He *began* eating the
things he found inside the
garden

باشنى اول تيرلاكه
اوروب همان بدندن
جدا ايلدى

*Bâshnî ol tigh-i-hela-
ké wouroup heman bede-
ninden juda éilédi*

He *struck* his head against
that "sword of destruc-
tion" (that fatal sword)
and immediately severed it
from his body

البته بر مراده ارشمك
ايچون بكا خدمت
ايدرسن
روم پادشاهنك قزينة
بكر

*Elbetté bir muradé
erishmek ichin bâna hiz-
met edérsin*

Of course you serve me
in order to attain an object

*Roum Padishahinin
Kizina benzér*

She *resembles* the
daughter of the king of
Greece

بر مراديكر وار ايسه
لطف ايدوب بن قولكه
سويليه سز

*Bir muradiniz var issé
loutf edip ben koulouna
suwéyléyész*

If you have any wish
have the kindness to tell
me your (humble) servant

دردكز بردن بازاركانك
اوينه واروب قزى كورك

*Deurdunuz birden bâ-
zîrghianin eviné varip kîzî
ghieurun*

The four of you go to the
merchant's house at once
and see the girl

پادشاه بو قزى المسون
زيرا اكر اله جق اولورسه
امور مملكته باقميوب
مصالح سلطنت واحوال
مملكت بالكلية پريشان
اولور

*Padishah bou kîzî âl-
masîn zira éyér âlajak
oloursa oumour-i-memlék-
eté bâkmayip mâssalih-i-
-sâltanât ahwal-i-mem-
léket bil kuliyé perishan
olour*

Let the king not take the
girl; for, if he take her, he
will not attend to the busi-
ness of the country, and the
affairs of the Government,
and the condition of the
country will be ruined

فغفورك اياغنه دوشديلر

*Faghfouroun ayaghina
dushdulér*

They fell at the feet of
Faghfour.

614. Many verbs formed with the auxiliary verb *aitmek* and Arabic verbal nouns govern the dative. As *sual etmek* (to ask), *afv etmek* (to pardon), *nâzr etmek* (to look), &c. Example:—

سرت سرکه كندى قابنه
ضير ايدر

*Ser. sirké kendi kâbina
zarar edér*

(Too) sharp vinegar in-
jures its own vessel

عورتك مروتنه تعجب
ايتدي

*Avretin muruvetiné taa-
jub etdi*

He was surprised at the
woman's kindness

دشمننه
ايتدي

*Dushmaniné merhamet
etdi*

He had mercy on his
enemy

اطرافه نظر ايدر كن
بكا زياده مال وعدى

*Etrafé nâzar edér ken
Bâna ziyadé-mâl vad*

While looking around

They promised great
wealth

ايتديلر
فى الحقيقه سكاوكلمدن

etdiler

Really I loved you from
my heart

محبت ايلدم
سليمه سالمه نضاحته
شروع ايتديكى كى بى
صبر و ارام اولوب كندوبى
اعلام ايتدى

*Fî'l hâkika sêna ghiu-
nulumden mahabet êilédim*

As soon ■ Selimé began
to give Salim advice, he
became impatient and rest-
less, and made himself
known

كندى كندىنى اولديرى
ديسم بنم كلاممه كيم
اعتماد ايدر برهمن قزه
طمع ايدوب شهزاده بى
اولدرى ديرلر

*Kendi kendini euldurdu
disém benim kélamimé kim
itimad edér Brahmin kîza
tama edip shehzadéyi eul-
durdu dërler*

If I say that he killed
himself, who will believe
what I say? They will say:
"He coveted the Brahmin
girl and killed the prince."

615. Compound verbs formed with Arabic active participles also govern the dative, as راضى اولمق *razi olmak* (to consent), سبب اولمق *sébeb olmak*, or باعس اولمق *baïss olmak* (to cause), غالب اولمق *ghalib olmak* (to vanquish), تابع اولمق *tabi olmak* (to obey). Example:—

كوچك بيوكه تابع اولور

*Kiuchuk buyuké tabi
olour*

The small obey the great

جادونك اياغينه
دوشوب پادشاهك قزينه
عاشق اولديغنى سويلدى

*Jadunun ayaghiné
dushup padishahin kîziné
âshîk oldoughounou su-
wéylédi*

He fell at the feet of the
witch and told her that he
had fallen in love with the
king's daughter

غضب همايونكزه نه
سب اولدى

*Ghâzâb - i - houmayou-
nounouza né sébeb oldou?*

What caused your impe-
rial wrath?

رومه داخل اولوب
تختگاه قسطنطنيه داخل
اولديلر

*Roumé dakhil oloup
takhtghiah kosstantîni-
yéyé dakhil oldoular*

They went into Byzantium
and entered Constantinople

زيرك دخى دزدانزاده يه
غالب كلكده لطيفه
ايدوب رنجيده ايدردي

*Zéirek dakhî Duzdar-
zadéyé ghâlib ghelâekdé
latifé edip renjidé edérdi*

Zéirek having beaten
Duzdarzadé, joked and tor-
mented him.

Verbs which govern the Ablative.

616. Verbs which express separation ■ distance from ■ thing govern the ablative, such as the following:—

ازمق *āzmaq*, to grow beyond all bounds, to become depraved, rebellious
اشمق *āshmaq*, to pass over ■ beyond [tired of]
اوصانمق *ousānmaq*, to grow sick of,
بزمك *bēzme*, to get tired of, lose one's taste for
چكلمك *chekilme*, to withdraw, retire
چكنمك *chekenme*, to be loth, to scruple
چيقمق *chikmak*, to go out

سويلمك *suwéylémek*, to speak (of)
صاقنمق *sakinmak*, to take care
صورمق *sormak*, to ask (from)
قاجمق *káčmak*, to fly (from)
قوپمق *kopmak*, to arise, take place
قورتارمق *kourtarmak*, to save (from)
قورتلمق *kourtoulmak*, to be saved from
قورقمق * *korkmak*, to fear, be frightened of
كچمك *ghechmek*, to pass (through)
كلمك *ghelmek*, to come (from).

Example:—

اللهدن قورقان ادملردين
قورقماز
يولدن ازدق

*Allāhdan korkan ādām-
lardan korkmaz
Yoldan āzđik*

He who fears God does not fear ■

We strayed from the road

قوجه مش دلکی اغدن
قورقماز

*Kojamish tilki āghdan
korkmaz*

An old fox does not fear the net

توتوندن قورتلمق
ايچون اتش ايچنه دوشمه

*Toutoundan kourtoul-
mak ichin ātesh ichiné
dushma*

Do not fall into the fire in order to avoid the smoke

ياغموردن قاجان
طولويه اوغرا دی

*Yaghmourdan káchan
dolouya oghradi*

He who ■ away from the rain fell in with the hail

كارونك اوكنده اولن
دويسي گوپريدن
كچوره مدیلر

*Kiarbawin eunundé olán
dévéyi kieuprudén gechiré-
médiler*

They could not get the camel which was in the front of the caravan to pass over the bridge

* If قورقمق is followed by an infinitive, the latter may be either in the dative or ablative. Example, گھتمک قورقارم *ghitmeyé korkarim*, or گھتمکدن قورقارم *ghitmekden korkarim* (I am frightened to go).

هر نه شیدن اوصانورسه

*Hér né shéiden ousá-
nirsa*Whatever he gets tired
of.

617. Numerous compound verbs govern the ablative, such as خوف *khavf etmek* (to fear), اجتناب *ijtinab etmek* (to avoid), احتذار *ihtizar etmek* (to keep from), تجاوز *téjavuz etmek* (to overstep, trespass), حظ *hâz etmek*, and خوشلنم *khoshlanmak* (to like, be pleased with), دریغ *dirigh etmek* (to withhold, refuse), عاجز *ajiz kâlmak* (to be incapable of), واز *vaz geçmek* (to give up), فراغت *feraghât etmek* and فارغ *farigh olmak* (to abandon, to do without), محروم *mahroum kâlmak* (to be disappointed of, deprived of), آگاه *aghiah olmak* (to be aware of), &c. Example:—

اول مکاندن فرار ایتدی
بر کون بابل شهرینه
کلوب آب و هوا سندن
غایت حظ ایدوب مکث
واقامت ایلدی

*Ol mekianden firar etdi
Bir ghiun Babil she-
hiriné ghelip áb ■ hawa-
sinden ghayet ház edip
mekss ■ ikamet éilédi*

He fled from that place
One day he came to the
city of Babylon and liking
the air and water of it (i.e.,
its climate) settled (there)

بن اولادمدن فارغ
اوله مم

*Ben evladimden farigh
olamam*

I cannot do without my
child

آخر کار ما یوس اولوب
ارامقدن فراغت ایتدیلر

*Akhirkar mé'youss
oloup áramakdan feraghât
etdiler*

At last they lost hope
and gave up looking for
(her)

بر کیجه سرایدن غائب
اولدیلر

*Bir ghejé seraïdan kâib
oldoular*

One night they dis-
appeared from the palace

شہوت ایلہ نظر
ایتمکدن حذر قیلہ سن
سندن *رجا ایدرم کہ
بکا باقمیہ سن

*Shehvet ilé nâzar et-
mekden hézer kîlasîn
Senden rija ederim ki
bâna bâkmayasin*

Keep from looking at her
sensually
I beg of you not to look
at me

عورت جنسندن
اجتناب ایدر

*Avret jinssinden ijtinab
edér*

He avoids womankind.

618. Passive verbs govern either the dative or the ablative. Example:—

دلکی طوزاغہ طوتلدی

*Tilki touzâgha toutoul-
dou*

The fox was caught in (or
by) a trap.

دونسکی اجمال مزده

Dunki ijmalimizdé ishâ-

As we pointed out in our

■ رجا ایتmek *rija etmek* may also take the dative.

اشارت ايدلديكى اوزره روسيه ديپلوماتلرينك الحاله هذه اك بيوك تلاشلى تركمنلره روسيه اردولرينك يكيدين مغلوب اولمش اولدقلى خبريني تكذيب خصوصنده در	<i>ret edildiyi uzeré russiya diplomatlerinin el-halet-u- -hazihi en biyuk telashleri turkmenleré russiya or- doularinin yéniden magh- loub olmoush oldouklari kháberinitekzib khoussous- sinda dir</i>	yesterday's summary, the greatest anxiety of the Russian diplomatists at present is to deny the news that the Russian armies have been again defeated by the Turcomans.*
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EXERCISE XXXVI.

He is frightened (قورقمق *korkmak*) of you. When did he begin to learn Turkish? Two years ago (اول *evvel*). What did he tell you? He told me that he begun to study (اوقومق *okoumak*) Turkish three years ago. Does he resemble (بكرمك *benzémek*) his brother? He does not resemble his brother, but he resembles his father. Who taught you French (فرانسزجه *fransızca*)? He struck his head against the wall (ديوار *duwar*). He and his brother and sister have started for Smyrna. I and my father lived in Adrianople (ادرنه *Edirné*) many years. I like (حظ ايتمك *hâz etmek*) the climate (اب و هوا *âb ou hawa*) of Italy (اتاليا *Italia*) very much. I should like to go there very much. If you come to Italy I shall be very glad. I prefer to live in England, although its climate is not so agreeable (لطيف *latif*). If I were rich I would live in London (لوندرا *Londra*). Would that I were there now! If I could talk English I would go at once (بردن *birden*). Have patience (صبر ايتمك *sâbr etmek*). If I receive news from your father shall I write to you? If you are at leisure (اشكر يوق ايسه *ishiniz yoghoussa*), let us take a walk. With pleasure (مع الممنونيه *ma elmemnuniyé*). Where shall we go? Shall we go to the market (چارشو *charshî*)? He avoids womankind. Shall I light (ياقمق *yakmak*) the fire? He requested me to light the fire, but I cannot find the lucifers (كبريت *kibrit*). If you look (ارامق *âramak*) for them, you will find them. Whoever comes. When you go to Paris buy ■■■ books for me. I beg you not to forget. I shall not forget. What do you wish ■■■ to do? I want you to write to me every week. You do not attend (دقت ايتمك *dikkât etmek*) to what I say. Has your friend consented to what you proposed (تكليف ايتمك *teklif etmek*)? He has not consented yet (دها *Jaha*). The English have beaten (غالبا اولمق *ghâlib olmak*) the Zulus (زولولر *zouloular*). I am very glad. Are you glad? Of course (طبعيله *tabiatileh*).

* Extract from ■ Turkish newspaper.

ایسه *issé.*

619. *issé*, the third person singular of the defective verb *ایم im*, sometimes has no verbal signification at all, and is equivalent to "as for," "as regards." Example:—

قزازک بر حلاج دوستی
وار ایدی بر کون انک
خانه سینه واروب اوینک
ایچنی کونا کون نعمت لایله
مشهون و اثواب و اثقالی
حددن افزون کورچک
قزاز بونک احوالنه
تعجب ایدوب کندی
کندویه ایتدی بن شب
و روز پادشاهلره و بکله
واروب انلره لایق شیلر
ایشلرم بو حلاج ایسه پنجه
ویوک اتارکن بو قدر مال
مالک اولمش بن ایسه
فقر و فاقه دن جان
ویریورم

اول کون ارسلانک
یاننده ندمادن قورد ایله
شغال بولندی انلرک ایسه
جبلتی شر و شقاوت
اوزره اولدیغندن شیر
اصلا خیره دلالت
ایتمزلردی

*Kâzêzin bir hallâj
dosstou — idi bir ghiun
anin khanésiné varip
evinin ichini ghiunaghiun
nimetlerilé meshhoun vé
esswâb vé esskâlî hadden
efzoun ghieuriyek kazéz
bounoun ahvaliné taajub
edip kendi kendiyé éitdi
ben sheb-u-rouz padishah-
leré vé béyleré varip an-
larâ layîk shéiler ishlérîm
bou hallâj issé penbé vé
yun âtarken bou kâdarmâla
malik olmoush ben issé fakr
u fakéden jân vériyioroum*

*Ol ghiun arsslanin ya-
nindé nudémaden kourt ilé
shaghâlbouloundouanlarin
issé jibilleti sher — shé-
kavet uzeré oldoughoundan
shiri âssla khairé delalet
etmazlerdi*

The silk-merchant had ■ friend, a carder. One day he went to his house, and on seeing it full of comforts and ■ great quantity of clothes and luggage, he ■ much surprised at his condition, and said to himself: "I am going night and day to kings and lords, and making things fit for them. As for this carder, he has got so much wealth by carding cotton and wool, while (as for me) I am dying of poverty and want"

That day, by the side of the lion there were (only) the wolf and the jackal from amongst his associates; and as for them, their nature being evil and bad, they never led the lion into good.

The Participles.

620. *olan*, the present active participle of the verb *اولماق olmak*, is sometimes left out after an Arabic active participle. Example:—

مدینه از میرده لب
دریاده کاین بر باب
مغازه عاجزانم
کاین اولان
Instead of

*Médiné-'i-ezmirdé leb-
-i-déryadé ka'in bir bâb
maghaza-i-ajizâném
Ka'in olân*

A house of mine situated on the sea-shore in the town of Smyrna
Being situated.

621. Very often the nouns to which active and passive participles refer are understood, and the participles then being used as nouns are declined like them. All the participles can be used as substantives in the nominative; but the present active, however, is the only one which can be used as the object of a verb, direct or indirect. Example:—

سو سنی سونی	<i>Sev seni seveni</i>	Love (the person) who loves you
قیوسنه کلنلردن کیمسه محروم کتمزدی	<i>Kâpissina ghelenlerden kimsé mahroum ghitmazdi</i>	Not one of those who came to his gate went away disappointed
هر کشی یه لایق اولن بو در که کندی حال و شانسی بیلوب حددن تجاوز ایلممک کرکدر	<i>Hér kishiyé layik olân bou dour ki kendi hal ou shânini bilip hadden téjavuz éilémemek gherek dir</i>	The thing which is proper for everyone is that he must know his place and rank, and not go beyond his bounds
بنی صایانک قولى ايم بنی صایمیانک سلطانى ایم	<i>Béni sayanin koulou- youm béni sayamayanih soulâtâni yîm</i>	I am the slave of the man who esteems me, and the lord of the ■ who has ■ esteem for ■
کوزدن اوزاق اولان کوکلدن دخی اوزاق	<i>Ghieuzden ouzâk olân ghieunulden dakhî ouzâk</i>	He who is far from the eye; (is) also far from the heart
کورک استدیکی ایکی کوز	<i>Kieurun isstédiyi iki ghieuz</i>	The thing which the blind man wishes for is two eyes
هپسندن بختلو در بشکده اولان	<i>Hepisinden bakhtli dîr beshikdé olân</i>	The happiest (man) of all is the ■ who is in his cradle
چوق یاشایان چوق بلمز چوق کرن چوق بیلور	<i>Chok yashayan chok bilmaz chok ghézen chok bilir</i>	The ■ who has lived long does not know much, but the ■ who has travelled much knows a great deal.

622. Active participles are preceded by the nouns they govern directly or indirectly in the objective case, the ■ as the verb they belong to, and passive participles also, except the noun they describe. Example:—

راحت استین ادم صاغر کور دلسز اولمکلو	<i>Râhat isstéyen âdâm sâghır kieur dilsiz olmalı</i>	The man who wishes for comfort ought to be deaf, blind, and dumb
---	---	--

خدمت ایتلمکی
اوکرنمین افندیلک دخی
ایشمز
طوز اتمک بیلمین
آدن کوتو در

*Hizmet etméyi euren-
méyen effendilik dakhî et-
maz*

Touz ekmek bilméyen
itden keutu dur*

He who has not learnt to
do service cannot act well
■ ■ master

He who does not recog-
nise bread and salt is ■
than ■ dog

عجبا بو بغدادی نه
جنس قومک زمانده
بتمشدر و بونک سری
ندر و بونی بر بلور آدم
یوقمیدر

*Ajeba bou boghdaî né
jinss-i-kavmin zemâninda
bitmish dir vé bounoun
siri nédir vé bounou bir
bilir âdâm yokmoudour*

I wonder at the period
of what kind of people this
■ ■ grew, and what is the
secret of this, and whether
there is not ■ ■ who
knows this?

623. Arabic and Persian participles are also preceded by the nouns they govern in the objective case. Example:—

چوغه طالب اولان ازه
یتشور
استفسار خطاطر
ثناورانه می شامل بر قطعه
کرمنامه لری وامل دست
عاجزی اولدی

*Chogha talib olân âza
yetishir*

*Isstifsar-i-khâttir-i-
-senaveranêmi shamil bir
kita kéremnaméleri wâssil
desst ajizi oldou*

He who wants (too)
much attains but little

A gracious letter of yours
containing enquiries about
my health has reached my
humble hand.

Verbal Nouns and Infinitives.

624. Verbal nouns of Turkish origin are treated like other nouns. Those ending in *me* and مقلق or مكلک are capable of being declined (see 156, 157) in the singular, but have no plural; and they also take pronominal affixes, as *yazmaniz* (your writing), *ghelmassi* (his coming), *sevmekliyim* (my loving). The perfect and future verbal nouns (ending in *du* or دق and *du* or دك and *du* or دق respectively) also take pronominal affixes, and then can be declined, as *ghitdiyi* (his having gone), *elma yédiyim* (my having eaten apples), *Isstanbola ghidéjekleri* (their being about to go to Constantinople). When Turkish verbal nouns are used in conjunction with other nouns the Turkish construction alone is possible. As *ghiunesh doghmassi* (sun-rise). Example:—

* Written *etmek* but pronounced *ekmek*.

باباسنك فرمانى اوزره
كمال مرتبه رعایت
ایدوب یمده و ایچمهده
طورمهده و اوتورمهده بر
ساعت یانندن ایرمزدی

بنم آتش عشقه
یاندیغم یتر
بعد الیوم بن سنکله
الفت ایتمیوب اخره
*کتمم ایودر

طوطی قزی اولتدر مدحه
مبالغه ایلدیکه جاماسب
شاه بالضرور قولاقدن عاشق
اولدی و ایتدی ای زبان
آور اسوده لکمز وار ایکن
بزی نه عجب درده گرفتار
ایلدک امدی بزه لازم
اولدیکه اول دختر پاکره
اختری الهوز اکر مدح
ایتدییک قدر حسندار
دلبر ایسه سکا حددن
زیاده لطف و کرم ایدرم
والا مدح ایتدییک قدر
اولمز ایسه سکا نه عقاب
ایدجکمی بن بلورم

زبان آورد ایتدی
بادشاهم بن قولک قرت
گوزلکنی بیلورم و انشاالله
تعالی بادشاهمک

*Bâbâsının f. rânî
uzeré kemal mertebé ria-
yet edip yemédé vé ich-
médé dourmada ve otour-
mada bir saat yaninden
aırmazdı*

*Benim âtesh-i-âshkda
yandighim yetér*

*Bad el yavm ben seninlé
ulfet etméyip akhire ghit-
mam éi dir*

*Touti kızı ol kâdar
medhé mubalagha éilédi
ki Jamaseb shah bî-z-
zarour koulakdan âshik
oldou vé éitdi éi Zeban-
avér assoudéliyimiz var
iken bizi né ajb derdé
ghiriftar éilédin imdi bizé
lazim oldou ki ol dukhtér-
-i-pakizé akhteri âlayız-
-é, er medh etdiyin kâdar
hussndar dilbér issé sêna
hadden ziyadé loutf ou
kérem ederim vé illa medh
etdiyin kâdar olmazissa
sana né ikâb edéjéyimi ben
bilirim*

*Zebân Avérd éitdi
padishahim ben kouloun
kızın ghiuzellighini bilirim
vé inshâllâh taala padi-*

According to her father's
command she showed him
great consideration, and did
not leave him one hour (in)
eating, drinking, standing, ■
sitting

My being burnt in the
fire of love is sufficient

Henceforth, it is well
that I should not associate
with thee and go to another
(literally, my going is well)

The parrot extolled the
girl so much that king
Jamaseb fell in love with
her necessarily from hear-
say, and he said: "Oh!
Zeban-aver, I was in ■ state
of tranquillity, and you have
made ■ ■ prey to what a
strange malady! It is now
become necessary for me
to obtain that splendid girl.
If she be as lovely and
attractive ■ you say, I will
overwhelm you with grace
and favour; but if she is
not, I know how I shall
punish you (literally, I know
my being about to make
what punishment)

Zeban Avérd said,
"Sire, I (your humble
servant) know the girl's
beauty, and I have ■

مشر بنجه اوله جغت شيهه
يوقدر لکن يادشاهمدن
مرادم يو در كه اول قرت
بر متكلمه ديشي طوطيسي
وار در اسمنه سخن پرور
ديرلر بنده كر كوچكدنبري
بر يره بيومش سرور و
اندوده انيس
غمكسارمدر انك ايله بر
قفسه قيوپ مسرور
بيورمكري نياز ايدرم

*shahim. neshrebinjé ola-
jaghina shuphém yok dour
lakin padishahimden mura-
dam bou dour ki ol kizin
bir mutékellimé dishi tou-
toussou var dir issminé
Sukhn Pervér dérlér ben-
déniz kiuchukdenberu bir
yerdé buyumushiz surour
vé endouhdé eniss ghem-
kiussarim dir anin ilé bir
kéfessé koyoup messrour
bouyourmamanizi niaz
ederim*

doubt—please God . (may he be exalted!)—about her being to your majesty's taste. But what I desire of your majesty is this :— That girl has a talking female parrot whom they call Sukhn Pervér. She has been my 'grief-dispelling' companion in joy and in sorrow from my childhood. I beg of you to put me in a cage with her and make me happy"

قاشمقلق طرناق اشتر

*Kāshīnmaklīk tīrnak
issér*

Scratching requires nails - (i.e., to be able to scratch one's-self nails are requisite)

مرقوم بنده لرینك
سورینك اجراسی مطلق
ذات والالینك تشریفنه
منوطدر بو باده لطف و
تنزلا بر ساعت اول
تشریف والالریله مشرف
بیورلمقلغمز بادی تحشیه
اولمشدر

*Merkoum bendélerin
sourounoun ijrassi mout-
lāk zat valalerinin teshri-
finé menout dour bou
bābda loutfa ou ténezzula
bir saat evvel teshrif vala-
lerilé musherref boyou-
roulmaklighimiz badi-'i-
-tashiyé olmoushdour,*

The above - mentioned feast of your humble servant being held, depends entirely on your coming (And), this postscript has been written (to ask you) to honour me by kindly and condescendingly coming ■■■ hōur before

اولم امر مقرر در

*Eulmém emr-i-mukar-
rér dir*

My dying is certain

اشبو پولیچه مزی
کورديک کرده
فقیرلرک تملیسی
اولمدر
فمن شیک اشتر و
ارسال اولنمیسی
پاره بی طرف حقیرانه
ارسال بیورملری نیازمدر

*Ishbou polichamizi
ghieurdununuzdé*

On your seeing this bill of exchange of mine (ours)

*Fakīrlerin tésellissi
culmé dir*

The consolation of the poor is dying

*Fildn shéin isshtira vū
irsal olounmassi*

The buying and sending of a certain thing

*Parayi taraf-i-hākīra-
némé irsal bouyourmalé-i
niazimdir*

I request your sending the money to me.

Arabic Verbal Nouns.

625. Arabic verbal nouns are declinable and take affixes in the same way as other Turkish nouns, but, when they are in conjunction with other nouns, either the Turkish or Persian mode of construction may be used: *امور اداره* *idaré-i-oumour* or *امور اداره‌سی* *oumour idaréssi* (the management of affairs). Example:—

مباح مذکوری مدیون
مرقومدن ملایمت و
یاخود مخالفتنده جبرا
تحصیلنه صرف همت
بیورملری مرجو در

*Meblagh-i-mezkiourou
medyoun-i-merkoumdan
mulayémet vé yakhod mu-
khaléfetindé jebra tahsî-
lîné sarf-i-himmet bou-
yourmaléri merjou dour*

I request your kindly taking the trouble of obtaining the said from the aforementioned creditor by fair means, or, in case of his opposing it, by force

بو طرفده قلان کمسنه دن
مطلوبات والارینک
تحصیلنه ثناورلری وکیل
نصب بیورلدیغنه دائر
وارد اولان بر قطعه
وکالتنامه لری

*Bou tarafde filân ki-
messnéden mâtlloubat-i-
-valalérinin tahsîlîna se-
navérleri vékil nâssb bou-
yourouldoughouna daîr
warid oldân bir kîta vékia-
letnaméléri*

A power of attorney which has come respecting my having been appointed agent for the collecting of your claims against a certain person here

اقدعجه سپارش والاری
اولان شی فلان ایله طرف
عالیرینه فرستاده اولنمش
ایسه ده وصول خبرینی
الهمدیغمعن مراق و
اندیشه ده قالدیم

*Akdemjé siparish-i-
valaleri olân shéi filân
ilé taraf-i-alileriné firiss-
tadé olounmoush oussadé
vusoul khâberini âlama-
dighimdan merak endi-
shédé kâldîm*

Although the thing you ordered some time ago has been sent by So-and-so, not having received the of the arrival (of it) I am in doubt and anxiety

باعث تحریر سند اولدر
که

*Bâiss-i-tahrir-i-sened
ol dir ki . . .*

The reason for writing this document is that . . .

Verbal Nouns ending in دق or دك

626. Verbal nouns ending in دق or دك (i.e., the perfect verbal nouns) accompanied by the pronominal affixes and the word وار *var* occasionally used in a very peculiarly Turkish fashion to express the past tense of a verb. Example:—

نو رسمی کورایکزر وار	<i>Bou ressmi ghieurdunuz mi?</i>	Have you ever seen this picture?
می کوردیکم یوق	<i>Ghieurdunum yok</i>	I have never seen it
روز و شب اصلا	<i>Rouz ou sheb ássla</i>	Night and day she has
خاطرمدن هجور اولدیغی	<i>khátirímdan méhjour oldoughou yok dour</i>	never been out of my mind
یوق در		
جمیع عاشق معشوغنه	<i>Jémi áshik mashou-ghouna wássil oldoughou yok dour</i>	Every lover has not obtained his beloved one.
واصل اولدیغی یوق در		

Infinitives Used as Nouns.

627. Turkish infinitives are frequently used as nouns, and when employed can be declined like substantives, except that they have no genitive and no plural. They cannot, however, take pronominal affixes as verbal nouns do. Example:—

کشی کندویی مدح	<i>Kishi kendiyi medh etmek éi shéi déil dir</i>	Praising one's-self (to praise one's self) is not a good thing
ایتمک ایو شی دکلدر		
عورت قسمنده بیوفا	<i>Avret kissmindé bivefa</i>	There are many faithless ones amongst womankind;
چوق اولور لکن اکثری	<i>chok olour lakin 'ekseri</i>	but from most of them being
بیوفا اولمقدن جمله سی	<i>bivefa olmakdan jumlési</i>	faithless, it does not necessarily follow that all of them
بیوفا اولمق لازم کلمز	<i>bivefa olmak lazim ghel-maz</i>	are faithless
او یله عاشغی بر مران	<i>Enilé áshighi bér murad etmek mahza insanıyet dir</i>	To cause such a lover to attain his wish is merely humanity
ایتمک محض انسانیتدر		
مشقته صبر ایتمک	<i>Meshakáta sábr etmek</i>	Having patience in affliction brings comfort
راحت کتورر	<i>rahat ghattirir</i>	
قزیمی ویرمکی ائدرک	<i>Kizimi vermeyi ézh-dérin eulmassiné talik et-mishdim</i>	I had made the giving of my daughter depend on the death of the dragon
اولمسنده تعلیق ایتمشدم		
اوق اتمق علمنده	<i>Ok átmak ilmindé ma-hér im</i>	I am skilful in the art of archery (throwing arrows)
ماهرم		
احوانیک کیفیت	<i>Ahibbanin kéifiyet</i>	In testing the state of friends, the ancient sages
احوالنی تجرب ایتمکده	<i>-ahwaulini tejribé etmekdé</i>	

حکماً متقدمین بر طریق
دخی وضع ایضاً در
تا که آنکه انسانک احوال
درونی نمایان اولور .

*hukemay-'i-mutékaddemin
bir tarik dakhı wâz et-
mishler dir taki aninlé
insanin ahval-i-derounou
numayan olour*

have laid down ■ method
also whereby the state of a
man's heart (interior) be-
comes clear

ترکی لسانی تحصیل
ایتمک هر حالده فائده
کشیره یی موجب
اولدیغنی یک اعلا درک
ایتدیگمدن بو کونلرده
لسان مذکورى تحصیل
بدأ و مباشرت ایده حکم
مصمم اولدم

*Turki lissanini tahsıl
etmek hér haldé faïdé-'i-
-kessiré-'i-yi mujib ol-
doughounou pek ala derk
etdiyimden bou ghıunlerdé
lissan-i-mezkiourou tah-
sıla bed ou mubashiret
edéjéyim ■ ol-
doun*

Having clearly perceived
that acquiring the Turkish
language is the ■ of
much advantage in any
case, I have lately resolved
that I will set about learn-
ing the aforesaid language

معشوقه کتمک وقتی
اولدی

*Mashoughouna ghitmek
wâkıtı oldou*

It is time to go to thy
lover (literally, the time of
to go)

اغلمق ایله ایش بتمز

*Âghlamagh-ilé ish bit-
maz*

The business will not be
concluded by crying

بو درده اولمکدن غیرى
چاره یوقدر

*Bou derdé eulmekden
ghairi çaré yokdour*

There is no remedy for
this evil but dying (to die).

628. Turkish infinitives, verbal nouns, and participles govern nouns and pronouns which are always put before them, as *sou içmek* (to drink water), *sou içmé* (drinking water), *yémish yéyen* (he who eats fruit), *bouraya gheléjekleri* (their being about to come here), *sherab içmassi* (his drinking wine).
Example:—

اوزوم اشترا ایتمسنه
دائر مکتوب

*Uzum ishtira etmassiné
daïr mektup*

A letter about ■ buying
grapes

ایکی صندوق حلب
فستغی ارسال ایتملری
رجاسنده شقه تحریر و
تسیر قلندی

*İki sândik haleb fisstî-
ghı irsal etmaları rijas-
siné shoukka tahrir ou
tesgyir kılındı*

This note has been writ-
ten and despatched to re-
quest you to send two
boxes of Aleppo pistachio
nuts.

629. The English infinitive is sometimes rendered in Turkish by the future participle. Example:—

استخلاص ایستخلاف	<i>Isstikhlaḥ edéjek kim-</i>	He had no one to succeed
کمیسی یوق ایدی	<i>séssi yoghoudou</i>	him
اگره جق وقت دکل در	<i>Anghirajak wâkît déil</i>	It is not ■ time to bray
	<i>dir</i>	
اکنه جک زمان دکل	<i>Elenéjek zemân déil</i>	It is not a time to tarry.
در	<i>dir</i>	

The Gerunds.

630. Gerunds ■ very little used in conversation, but in written Turkish, on the contrary, they are continually employed. Short sentences consisting of only ■ few words and but one verb, are adopted in speaking; but, long sentences formed of ■ large number of subordinate ones, strung together by the gerunds, are preferred by the Turks when writing. An attempt was made a few years ago to introduce short sentences after the European model, but this style has never yet taken firm root. It is to be hoped it will eventually, as it is far more clear and practical than the regular old-fashioned long-winded obscure sentences. We subjoin some specimens of the ■ of these gerunds in the narrative and epistolary style, in which it is particularly affected. Example:—

بر کون حجره سندن چیقوب شهرک اطرافنی سیر ایدر کن بر باغچه کنارینه کلوب ایچروسنه نظر ایدنجه کورن* یکه بو باغچه نك اورطه سنده بر حوض و کنارنده بر زرین تخت قوریلوب اوزرنده صاحبه الجمال و بر دختر ملك خصال + اوتورر که بهجت و لطافتده نظیری کورلماش	<i>Bir ghiun hujrésinden chîkip shehirin etrafını séir edér ken bir bâghché kénariné ghelip ichérisiné nâzar edinji ghieurdu ki bou bâghchénin ortasindé bir hawouz vé kénarindé bir zerin takht kourouloup uzerindé sahibé el jemal vé bir dukhter melek khi- sal otourour ki behjet vé latafetdé nâzîrî ghieurul- mamish</i>	One day he left his cell, and while walking around the city he came to the edge of ■ garden, and, ■ his looking in, he saw in the centre of it ■ pond, and on the edge of it ■ golden throne erected, and ■ it a beautiful and angelic girl, whose equal in beauty and agreeableness had not been seen
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بیچاره ابوالمجد بو دلیر ماه جمالی کوردکده کیم	<i>Bicharé Abul-Mejd bôv dilbér mah-i-jemali ghie,</i>	On poor Abul Mejd see- ing this moon of beauty,
--	--	--

* This که must be omitted when translating into English.

† More commonly spelt اوتورر.

در دیو سؤال ایلدکده
سهریمزک پادشاهنک
قزیدر دیدیار ابوالمجدک
عقلی باشندن کیدوب
اول دم درون دندن
غاشق اولدی

*urdikde kim dir deyou
sual eiledede shehirimi-
zin padishahinin kizi dir
dediler Abul-Mejd akli
bashindan ghidip ol dem
deroun-i-dilden ashik ol-
dou*

and asking who she was, they said :* "She is the daughter of the king of our city." Abul Mejd's senses went out of his head, and that instant he fell in love from the interior (bottom) of his heart

عمرم اولدقچه انک
حسن و جمالنی سویلسم
بیکده برینی سویلمک
ممکن دکل در

*Eumrum oldoukcha anin
hussn-u-jemalini suwey-
lessém bindé birini suwey-
lemek mumkin deil dir*

If I talk about her beauty and loveliness as long as I live, it is impossible to tell one-thousandth part of it

هند پادشاهلرندن بر
پادشاهک اوغلی اطراف
مملکتی کزوب سیرولایت
ایتمکله نیچه غرایب و
عجایبه واقف اولورکن بر
کون یولی بر بتخانهیه
اوغرادی

*Hind padishahlerinden
bir padishahin oghlou et-
raf-i-memleketi ghezip
seir-i-vilayet etmeghle
niché gharaib vé ajaibé
wakif olourken bir ghiun
yolou bir poutkhanéyé
oghrađi . . .*

The son of ■ of the kings of India travelled round the country and (while) becoming acquainted with all kinds of wonderful and strange things, his road one day passed by a temple . . .

ای همشیره بکا بریره
مسافرته کتمک اقتضا
ایلدی شو صندیقلرک
ایچنده اولان بنم ذی
قیمت اشیامدر کندی
خانه مده قویوب کتمک
حوف ایتدم بن کلنجیه
دک بونلر سنک یانکده
امانت طورسون

*Ei hemshiré bana bir yeré
musafereté ghitmek iktiza
eiledi. Shou sandiklarin
ichinde olan benim zi kei-
met eshyam dir. Kendi kha-
némdé koyoup ghitméyé
khavf etdim. Ben ghelin-
jiyé dek bounlar senin
yaninde emanet doursoun*

Oh ! sister, it is requisite for me to travel somewhere. What is in those boxes is valuable things of mine. I am frightened to put them in my own house and go. Let them remain in trust with thee until I come

در حال ینه فزطنه ساکن
اولوب ملایم روزگار اسوب
اول سفینه بی بر شهرک
کنارنه کتوردی

*Dér hal yiné firtina sa-
kin oloup mulayim rouz-
ghiar essip ol séfinéyi bir
shefirin kénariné gheut-
turdu*

At once the storm again subsiding, and ■ gentle wind blew and brought that ship near a city

*I sacrifice the English style in order to keep to the Turkish and make it comprehensible to the learner.

بز قهچ کونده نصکره
تسیب دخی سپاهینک
شهرینه کلوب کزک
قهوه خانه ده واروب مقدا
حسیب ایله دوست
اولان یکتار نسیمی کوروب
کمال مرتبه حسیبه
بکزد یکنندن حسیب
قیاس ایدوب اشنالق
ایلدیلر

مستحق سلطنت
اولنجه قدر

جوهر شناسک قزی بر
کون مذکور صندیغی
اجوب پدرینک
تحفه لرینی سیر ایدرکن
مزبور حقه قزک الینه
کیدر

اول درت یوز حکمانک
رأیی بونک اوزرینه جاری
اولدیکه بر مجلس پر ساز
ترتیب ایدلر اول
شهزاده یی کندی اقرانی
اولن اطفال ایله اول
مجلسه بشکلا ایله کتوروب
قویله سازلر چالند قجه
سهزاده حرکت ایدرسه
لائق سلطنت در دیدیلر
و اگر ایتمزایسه دکدر

ایتدی شمد نصکر چابک
دستی عزل ایدلم زیرا
منتصبک علتی شغل و
عملدر شغل و عمل
اولمینجه بر ادبی منصبه

*Bir kach ghiunden sora
Nessib dakhî sipahinia
sheheriné ghelip ghezérek
kahwé-khanéyé warip mu-
kâdemma Hassib ilé dosst
olân yighitler Nessibi
ghieurup kémal mertébé
Hassibé benzédiyinden
Hassib kiyass edip ashin-
alik éilédiler*

*Mustahâk - i - sâltanât
olounjouya kâdar*

*Jevhêrshinassin kizî bir
ghiun mezkîour sândighî
achip péderinin teuhfé-
lerini séir edérken mez-
bour hokka kizîn eliné
ghirdi*

*Ol deurt yuz hukémanin
ré'yi boumoun uzeriné jari
oldouki bir mejliss pur
sâz tertib idéler ol shehza-
déyi kendi âkrani olân
itfal ilé ol-mejlissé beshik-
ler ilé ghattirip koyalar
sâzlar châlendikja sheh-
zadé heréket edérsédayik-
-i-sâltanât dir dédiler vé
éyér etmarsé dé il dir*

*Éitdi shindensora Cha-
bik-Dessti ázl edélim zira
mânsibîn illeti shough'ou
aml dir shagl ■ ázel
olmayînjî bir âdâmi nân-*

After ■ few days Nessib also came to the sepoy's town, and walking about and coming to the coffee-house, the young men who had been friends with Nessib saw him, and thinking he ■ Nessib, ■ he greatly resembled him, bowed to him

Until he is fit for governing

The daughter of Jevher-shinass one day opened the aforementioned box, and (while) looking at her father's curiosities the said casket fell into her hands

The opinion (decision) of those four hundred sages was to the effect that they should arrange ■ musical* party, and bring the prince and the children who ■ his equals in age, with their cradles, to that assembly; (and) they said, "If the prince moves in accordance as the lutes are played, he is worthy to govern, and if he does not, he is not"

He said: "Now, let ■ dismiss Chabik-Desst, for the reason for ■ appointment is work and occupation. Unless (until) there

■ Literally, a party ■ company full of lutes.

قویمق عینله اعمایه ایینه *sibé koïmak aïnlé amayé* be work and occupation,
ویرمه بکر *aïné vermayé benzér* putting ■■■ into ■■■ office
is exactly like giving a mirror to ■■■ blind man."

The Omission of the Auxiliary Verb.

631. When compound verbs are used, the gerund of the auxiliary may be omitted once or twice in the sentence, one auxiliary gerund then applying to two or more verbal nouns. Example:—

بو قوالری اوچیوز الی
بیک غروشلق انجیر فلن
قیودانک سفینه سنه
تحمیل ایدرک در
سعدتده شریک چاکرانه مزه
کوندرلمش ایسه ده مزبور
سفینه ازسیردن حرکت
و چناق قلعه سنه اوچ
میل قاله رق و بر شدید
هویه تصادف ایدرک
باشدن قره اوتورمش و
ایچنده کی اولان جماعه
انجیرلر تلف اولمش

*Bou koulleri uch yuz
elli bin ghroushlouk enjir
filân kâpoudânîn séfiné-
siné tahmil edérek der-i-
-saadetdé shirik-i-cha-
kéranémizé ghieunderil-
mish issédé mezbour séfiné
ezmirden héreket vé cha-
nak-kalésiné uch mil
kâlarak vé bir shédid
hawayé téssâddouf edérek
bâshdan kâra otourmouh
vé ichindéki olân jumlé
enjirler télef olounmouh*

I, your humble servant,
put 350,000 piastres' worth
of pearls on board Captain
So-and-so's ship, and sent
them to my humble partner
in Constantinople. The
said vessel started from
Smyrna, and ■ three miles
distance from the Dar-
danelles, falling in with
stormy weather, ran
aground, and all the pearls
in her were destroyed

برکون خوجه منصور
سفر تجارتیه عزیمت و
جميع لوازماتی ترتیب
و خاتوننی جناب رب
العالمینه امانت ایدوب
یوله روانه اولدی

*Bir ghiun Khoja Man-
sour séfer-i-tijareté âzi-
met vé jémi levazimatini
tertib vé khâtounounou
jenâb reb-ul-aleminé ema-
net edip yola revané oldou*

One day Khoja Mansour
determining to travel on
business, and arranging all
things necessary, bade his
wife good-by, and started
on the road.

EXERCISE XXXVII.

My going to London is not necessary. If you go to London, I request you to buy ■ a dictionary (لغت کتابی *loughat-kitâbi*). He has no children to inherit (واریش واریمق *wariss olmak*) his property (مال *mâl*). It is not a time to laugh (گولمهک *ghiulmek*). Have you ever seen that girl? I have never seen her. One

day my brother went out, and while walking about the city met ■ old beggar (دیلنجی *dilenji*). I shall not forget what you tell me ■ long as I live. The king had ■ ■ to succeed (استخلاف *isstikhlaḥ*) him. It is well that you should leave Turkey ■ go to Egypt (مصر *Missr*). It is well that I should go.* The storm (فیرطنه *firtina*) subsided (ساکن اولمق *sakin olmak*), and ■ gentle (ملایم *mulayim*) breeze blew (اسمک *essmek*). I took (قیاس ایتمک *kiyass etmek*) you for Mr. So-and-so, and saluted (اشنالک ایتمک *ashinalik etmek*) you, ■ you resemble (بکزمک *benzémek*) him exactly (کمال مرتبه *kémal mertébe*). I request you to obtain† (تحصیل *tahsil*) the said sum. The sending of the money is difficult. His dying is quite certain. As ■ as my letter reaches (واصل اولمق *wāssil olmak*) you, go to my friend and tell him what has happened. His coming here is not necessary. To die is better than to be disgraced (رئسوی عالم اولمق *russvay-alem olmak*). Acquiring (تحصیل *tahsil*) art (فنون *fenoun*) and science (علوم *uloum*) is difficult. The arrival (ورود *vuroud*) of Mahmoud (محمود *Mahmoud*) Pacha in Aleppo (حلب *Halep*). As soon as you hear (خبرینی المق *khāberini almak*) of Ali Pasha's coming to Constantinople, it will be well for you to write him ■ petition (ارضاال *arzūhal*). I have ■ house situated ■ the sea-shore at Smyrna. A ■ who wants happiness must be contented (کانع اولمق *kāni olmak*) with little. As for me, ■ ■ contented with very little.

The Adverb.

632. Adverbs are used to qualify verbs, adjectives, or other adverbs. In Turkish they always go before these said words. Example:—

یارین کل	• <i>Yarın ghel</i>	Come to-morrow
مصاحبک اول	<i>Ol mussahibin kélimateinden ghayet ház ecērdi</i>	He extremely liked the words of that courtier
کلماتندن غایت حظ ایدردی	<i>Irtéssi ghiun bir magharayé gheldi</i>	The next day he ■ to a ■
ایرتسی کون بر مغاریه کادی	<i>Akshama déyin ghézdi</i>	He walked until evening
اخشامه دکین کردی	<i>Vézin ondan ghāiri evladi olmadighindan kātī</i>	The vizier having ■ other children but him, he
وزیرک اندن غیر اولادی	<i>khob vé evza-i-na-makoulou ■ dilfirib ghieur-nurdu</i>	appeared very handsome to him, and his senseless ways fascinating
اولمدیغندن قتی خوب و اوضاع نا معقولی اکا دلقریب کورینوردی		

My going is well.

† Say, "Your obtaining."

پك كوزل چيچك	<i>Pek ghiuzel chichek</i>	<i>A vëry prëtty flower</i>
آدم آدمي سالت بىز	<i>Adám ádámı sált bir</i>	<i>One only deceives ■ man</i>
كره الدادر	<i>kerré áldadir</i>	<i>onces</i>
الما كندى اغاجندن	<i>Elma kendi ághájından</i>	<i>An apple does not fall f. r</i>
ايراق دوشمز	<i>irák dushmaz</i>	<i>from its own tree</i>
بونلر قتي چوق زمان	<i>Bounlar kátı chok ze-</i>	<i>They (these) enjoyed</i>
بو منوال اوزره ذوق و صفا	<i>mán bou minval uzeré</i>	<i>themselves in this way ■</i>
ايدرلردى	<i>zevk ou sáfa edérlérdi</i>	<i>very long time.</i>

Avoidance of "Yes" and "No."

633. In reply to ■ question, it is not grammatically incorrect to answer simply "Yes" or "No," using the words *اوت evvet* or *باى beli* (Yes) and *يوق yok* or *خير khair** (no); but it is more courteous and more customary to repeat the words used by the interrogator, or, at any rate, the word which the question specially refers to. Example:—

پوسته كلديمي	<i>Possta gheldimmi ?</i>	<i>Has the post arrived ?</i>
اوت افندم كلدى	<i>Evvet effendim gheldi</i>	<i>Yes, Sir (it has come)</i>
خير افندم كلدى	<i>Khair effendim ghel-</i>	<i>No, Sir (it has not come)</i>
	<i>madi</i>	
بو ايمى سزك رسمكز	<i>Bou mou sizin ressminiz ?</i>	<i>Is this your drawing ?</i>
بو	<i>Bou</i>	<i>Yes (this).</i>

EXERCISE XXXVIII.

Let us walk quickly, for it will rain before long. Have you brought the book I spoke of? Yes. Did you get it from *London*? Yes. Does it rain? Yes, Sir. No, Sir. Did it snow yesterday? Yes, Sir. Is your friend ill? No. Is *this* your writing (*يازي yazı*)? No. That is ■ very pretty flower. I must leave Smyrna the day after to-morrow (*اولبركون o bir ghiun*). Is it necessary that you should go so soon? Yes, Sir. Is it true that you lost your money? Yes, Sir. Did you lose it in the street (*سوقاق sokak*)? Yes. How long† is this cloth (*بز*)

* *khair* is more polite than *yok*.

† The interrogative particle *مى* is placed after the word ■ which the emphasis is laid.

‡ Either *بو ne boi*, or *بويدة ne boide*, or *اوزنلقده ne ouzoarloukda*.

béz).? How far (نقدر اوزاق *né kâdar ouzâk*) is Adrianople (آدرنه *Édirné*) from here? Three hours' journey (اوچ ساعتق يولدر *uch saatlik yol dour*). Shall we reach it before night? Yes. Have you received the news of the victory (مظفريت *mouzáffétiyet*)? Yes. Have you written to the Minister of Public Instruction (غالبا *maarif nazîrî*)? Yes. Did he reply? No. Probably (غالباً *ghelâba*) he will reply (جواب ويرمك *jéwâb vermek*) next (كله جك *ghelêjek*) week. He was formerly (سابقا *sabika*) professor in the military (حربى *harbi*) school. Perhaps (بلکه *belki*) he has forgotten me. What do you sell these pears at? Fifty paras. It is very dear. No, sir, it is very cheap (اوجوز *oujouz*). Give me three okes. Have you any wild ducks (يابان اوردى *yabân eurdéyi*)? Yes. How much do you sell them at? Thirty piastres. Do you like wild ducks? Yes. Flowers are the ornament (زينت *zinet*) of a garden. Do you not think so? Yes. The taste (طات *tât*) of meat and vegetables (ات ايله سبزوات *et ilé sebzévat*). Did you know that Ahmed (احمد *Ahmed*) wrote a letter yesterday to his father? Did you know that he would write? Yes.

The Preposition.

634. A preposition or postposition often refers to more than one word in a sentence. Example:—

طاغلك بر خوش
مسيره لك محله وارد قده
كوردিকে بش اون ادم بر
يرده اوتور مشلر اوكلرينه بر
دستی قوم مشلر طعام و
شراب و ماكولاتدن هر نه
استرلر سه اول دستیدن
چقاروب ييوب ذوق
ايدرلر ایدی

*Dâghîn bir khosh mes-
sirélik mahaliné vardikda
ghieurduki besh on âdâm
bir yérdé otourmushlar
eunleriné bir tessti ko-
mushlar taam vé sherab
vé mékoulatden hér né iss-
térlérsé ol tesstiden chika-
rîp yéyip zevk edérlér idi*

On his coming to a pleasant open ground amongst the mountains, he ~~was~~ that five or ten ~~men~~ were sitting in one place, and in front of them they had put a dish, and whatever they wished for in the way of (from) food or wine or eatables they got out of that dish, and ate and enjoyed themselves.

بر بوفانك عشقيه كار
و كسبدن دور اولمق
معقول دكلدر

*Bir bivéfanin âshkîlé
kiar-ou-kessbden dour ol-
mak makoul dé'il dir.*

To neglect business (to be far from work and earning) for the love of a faithless (creature) is not sensible.

بو قزی بو قدر مال و
جهاز ایله کیم الورسه
ملکمه طور مسون بر اخر
ولایته کتسون دیدی

*Bou kızı bou kâdar mâl
ou cihaz ilé kim alırsa
mulkumde dourmasın bir
akhır vilayeté ghıtsin dedi*

He said? "Whoever
takes this girl *with* so much
property and wealth,* let
him not step in my do-
minions; let him go to
another country"

خانه نك ایچنده اولن
اموال و ائقالدن هر نه وار
ایسه آلوب ولایت
اصلیه سنه کلدی
مدح و توصیفه باشلادی

*Khanénin ichinde olân
emval ou esskâldan hér né
var issé âlîp vilayet-i-
-assliyésiné gheldi*

He took whatever wealth
and property there in
the house, and to his
native country

*Medh ou tâvsîfê bâsh-
ladî*

He began to praise and
describe (her)

بلخ شهرنده دوت
یاران وار ایدی که ذوق و
راحتده و شدت و محنتده
قطعا بربر لرندن دور
اولمز لردی

*Balkh shehirinde deurt
yaran var idi ki zevk ou
rahatde vé shiddet ou miñ-
netde kâta birbirlérinden
dour olmazlardî*

In the city of Balkh
there were four companions
who in pleasure and happi-
ness, and in affliction and
sorrow, were never apart
from another

باقی عمرلرینی فرح و
شادی ایله گچوردیلر

*Bâkî omrlerini ferah
u shadi ilé ghechirdiler*

They passed the rest of
their lives in (with) joy and
gladness

هر بار که اعیان مملکت
و ارباب دولتدن کسه لر
بو قزی استرلر ویرمزدی و
عقل و فراستده کامل
اولمینه هن قزیمی ویرم
دیردی

*Hér bar ki ayan-i-mem-
léket ou erbâb-i-devletden
kimséler bou kızı isstérlér
vermazdı vé âkl feras-
setde kiamil olmayana
ben kizimî derdi*

Whenever any of the
grandees rich men wanted
the girl, he did not give
her, and he used to say :
"I will not give my daugh-
ter to any one who is not
perfect in intellect and
sagacity."

The Conjunction.

635. The conjunctions *shayedki* (lest, may be that, peradventure),
mébâda ki (for fear that, God forbid that), *Hasha ki* (God
forbid that!), *méyer* or *méyer ki* (unless), require the verb which

* *jihaz* is ■ marriage portion, consisting of furniture, jewels, &c.

follows them to be in the optative; and *madam ki* (since, as) sometimes takes the optative and sometimes the indicative after it. Example:—

حکما اتفاق ایتدیلر که
بو اژدرهانک هلاکنه قوت
بشریه طاقت کتوره مز مکر
بر آدم مرغ هفت رنگ
قوشک باشنی یمش اوله

*Hukema ittifâk etdîlér
ki bou azhdérhanin hela-
yiné kouvvét -i- beshriyé
tâket ghattirémaz méyer
bir áddám mergh-i-heft-
reng h koushoun bâshînî
yémiş ola*

The wise men agreed that human power ■■■ not equal to the destruction of this dragon unless ■ man had eaten the head of the bird "Mergh-heft-reng" (the bird of seven colours)

بنم سکا بو نصیحتلردن
مقصودم بودر که معشوقه
کنمکه مسامحه اوزره
اولمیه سن شاید خواجه
سعید کله

*Benim sana bou nâssî-
hatlerden mâksoudoum bou
dour ki mashoughouna
ghitméyé musamaha
uzeré olmayasîn shayed
Khoja Saïd ghelé*

My object in giving you this advice is that you should not be dilatory in going to your lover, lest Khoja Said come

عورت کندی کندویه
ایتدیکه شمدی عجله
ایدوب قاچرسم شاید که
قیلان پشمان اولوب کیرو
دونه و اردن کلوب
یتشه

*Avret kendi kendiyé
éitdi ki shimdi (shindi)
ajelé edip kâcharsam
shayed ki kâplân pishmân
oloup ghéri deuné ve ar-
dimden ghelip yetîshé*

The ■■■ said to herself: "If I make haste and run away, peradventure the leopard repenting (of his promise) may turn back, and following me overtake me

*رکاب همایونکه
عرضحال ایتمکه خوف
ایدرم که شاید قوللرینه
باعث برودت اوله

*Rikiab-i-humayounouna
arzuhal etméye khayf ede-
rim ki shayed koullarina
ba'iss-i-bouroudet ola*

I am frightened to lay ■ petition at thy feet lest it may be the cause of cool- ■ towards me.

بر طبیب بو جراخته
مرهم صارامز مکر خدای
متعال کندی گرمندن
لطف و احسان ایلیه

*Bir tabib bou jérahata
mérhem ■■■ méyer
khuda-yi mataal kendi ké-
reminden loutf ou ihsan
éiléyé*

A doctor cannot apply an ointment to this wound ■ less God (may He be exalted!) vouchsafe and grant it from His perfect grace.

حاشا که سنک وجود
شریفکه خیانت ایدوب
اهانت ایتمش اولم

*Hasha ki senin vujoud-
-i-sherifiné khiyanet edip
ihanet etmish olam*

God forbid that ■ should betray thee (thy noble body) and insult thee!

■ The word رکاب *rikiab* literally means "stirrup," but here corresponds ■ "feet."

636. In general conjunctions ■ put at the beginning of the phrases which they connect with something preceding. But دخی *dakhi* and ده *dé* (also) are put *after* the word which is emphasized, ■ لوندرادن دخی مکتوب *Londradan dakhi mektub áldim* (I have also received a letter from London), لوندرادن مکتوب دخی الدم *Londradan mektub dakhi áldim* (I have received from London a letter also). Examples:—

قر غلامك يوزيني
كوردیگی کبی درون دلدن
عاشق اولدی و غلام دخی
قرک افتاب حسنی
کوروب عقلی باشندن
زائل اولدی

*Kız ghulâmin yuzunu
ghieurduyu ghibi deroun-
-i-dilden âshik oldou vé
ghulâm dakhi kizîn afi-
tab-i-husssunu ghieurup
âklî bâshîndan zaîl oldou*

As ■ as the girl ■
the face of the youth she
fell in love from the bottom
(interior) of her heart,
and the youth also seeing
the girl's ■ of beauty,
lost his senses ■

سندخی اوغلمه
نصیحت ایله دیو نیاز
ایلدی

*Sendakhî oghlouma
nâssihât éilé déyou niaz
éilédi*

He requested him† also
to advise his son (literally
he requested him saying :
"Thou also advise my son"

پدری زاهدی وزیر
ایدوب دایه سنی دخی
حرمده اولان جمله
جاریه لر اوزرینه باش
تعیین ایتدی

*Pédéri zahidi vézir edip
dayésini dakhi haremdé
olân jumlé jariyéler uze-
riné bâsh tayin etdi*

He made his father Zazid
vizier and appointed his
nurse also head over all the
slaves in the harem

قپوبی اچه حق وقتده
حکمت خدا قپودخی
طشردن دق اولندی

*Kâpiyi † achajak wâ-
kîtdé hikmet-i-khuda kâ-
piudakhî tâshradan dak
oloundou*

When she ■ about to
open the door, by the mys-
terious ways of Providence,
the door also was knocked
at from outside

احبانك کیفیت
احوالنی تجربه ایتمکده
حکماء متقدمین بر طریق
دخی وضع ایتمشلردر

*Ahibbanin kéfiyet-i-
ahvalini tejribé etmekdé
hukema-i-mutékaddémin
bir tarik dakhi wâz et-
mishlerdir*

In testing the state of
friends the ancient sages
have laid down ■ method
also

■ Literally, his senses disappeared from his head.

† When دیو *déyou* is employed the words of the person referred to are repeated without alteration of the pronoun or person of the verb, precisely ■ they were uttered—

‡ More commonly pronounced *kapouyou*.

بشم دخی مقصودم اشته *Benim maksoudum ishté sendakhî bou* Also my object is that
 سندنخی بو وجهله مراد *vejhle muradé erishésin* thou also mayst attain (thy)
 ایرشه سن wish in this way.

637. The conjunction *ta* (until) is sometimes used in conjunction with the gerund ending in *نجە*, which is then put in the dative, and takes the adverb *دک* *dek*, or *دکین* *déyin*, or *قدر* *kadar* after it. The same meaning may be expressed by putting the gerund in the negative without the dative postposition, and omitting *دک*, *دکین*, or *قدر*. Thus, *تا او یازنجە یەدک کتمز* *ta o yazinjéyédék ghitmaniz* and *تا او یازمینجە کتمز* *ta o yazmayinjé ghitmaniz* both mean exactly the same thing, viz., "Do not go until he writes."

Example:—

نیاز ایدرم که تا بن *Niaz ederim ki ta ben* I request that she may
 کلنجیه دک حرم *ghelinjéyédék harem-i-* do service in thy Imperial
 همایوننده خدمت *-humayounounda hizmet* harem until I come.
 ایلسون *éilésin*

که ki.

638. The conjunction *که ki* is sometimes used in Turkish after such words *دیمک* *demek*, *سویلیمک* *suwéylémek*, *ریجا ایتیمک* *rija etmek*, &c., in such a way as to correspond to our inverted commas put over words quoted. In such cases it must be omitted when translating into English; and, in citing words, when writing or speaking Turkish, precisely the same pronouns and the same tenses and persons of the verbs must be employed as those used by the person who uttered them. Thus the sentence, "He said he would come next week" must be put in Turkish thus, *دیدیکه جگه هفته کلورم* *dédi ki ghelêjek hâfta ghelirim*, which literally means, "He said, 'I will come next week.'" In conversation, however, it is more usual to omit *که*, and then the words quoted are put before such words as *سویلیمک*, *صورتی*, *دیمک*, &c.; but in this case, also, when the words of another are reported they must be repeated precisely as uttered, without the change of pronouns and tenses and persons of the verbs we introduce. Example:—

پس بعد زمان زاهدک *Pess bad-i-zamân zahi-* Then, after time,
 دخی حجدن سلامت *din dakhî hâjdan sélamet* the ascetic also coming
 ایله کلوب کوردیکه نه *ilé ghelip ghieurdu ki-né* safely (back) from the pil-
 قوش وار و نه اوغلی وار *koush var vé né* grimage saw that there
 و نه دایه وار سبجان الله *var vé né daya* neither the bird, nor his

بونلر نیجه اولدی. دینیجه
خاتون اغلیه رق زاهدک
یوزینه باقوب بنم افندم
باشک صاغ اولسون
جمله سی کوچدی لر انلرک
فرقتندن بو حاله کرفتار
اولوب کول یوزم کهربایه
دوندی دیدی

*subhana 'llâh bounlar nijé
oldou dénjé khâtoun
âghlayarak zahidin yuzuné
bâkip benim effendim bâ-
shîn sagh olsoun jumléssi
gheuchduler onlarin fir-kât-
indan bou halé ghiriftar
oloup ghiul yuzum kehru-
bayé deundu dédi*

son, nor his nurse (there).
On his saying, "Oh God:
what has become of them?"
the woman cried, and look-
ing into the ascetic's face,
said, "Well, never mind.*
They have all decamped.
Owing to my separation
from them, I have got into
this state, and my rosy face
has turned to (the colour of)
amber"

برگون بر قره قولاق اول
یره اوغرایوب کوردیکه بر
جای خوش و مقام
دلکش و موضع دلارام
غایتله طبیعتی حظ
ایدوب انده توطن ایتمه
نیت ایلدی میمون قره
قولاق انده کوروب دیدیکه
قره قولاق بو خبائت و
قباحت نه در که ایدرسن
و نیچون کندی حدکی
بیلیمیوب ایاغک
یورغانندن طشرة اوزا درس

*Bir ghiun bir kâra
koulâk ol yéré oghrayip
ghieurdu ki bir jayi-khosh
vé mékâm-i-dilkesh vé
mevzi-î-dilaram gha,etlé
tabiati hâz edip anda tē-
wattoun etméyé niyet éilé-
di. Maïmoun-kâra koulâk
andé ghieurup dédi ki
kâra koulâk bou khabaset
u kâbahat né dir ki edér-
sin vé nichin kendi hadini
bilméyip ayaghin your-
ghânından tâshra ouzd-
dîrsîn?*

One day ■ lynx, coming
to that place, saw it (was),
■ agreeable spot, ■ charm-
ing situation, and ■ deligh-
ful position. (His nature
liking it very much he de-
termined to settle there.
The monkey, seeing the
lynx there, said: "Lynx,
what is this villany and ras-
cality thou art perpetrating
and why dost thou not know
thy station and not stretch
thy foot out beyond thy
quilt?"†

اوز بلند ایله چاغردیکه
کیرو طور عجله ایتمه سکا
بر سوزم واردر

*Awa:-i-bulend ilé cha-
ghîrdî ki ghéri dour ajelé
etma sana bir seuzum var
dir*

She cried out with a loud
voice: "Stand back! do not
be in ■ hurry, I have a word
to say to thee"

بر ساعت مقداری
ملاحظه ایدوب بعد

*Bir ■ mîkdari mula-
haza-edip badahu bâshînî*

He reflected for the space
of ■ hour and then raised

* The expression باشک صاغ اولسون literally, "May your head be healthy," but is used in a consolatory way, and corresponds to "Never mind."

† This is ■ Turkish idiom expressive of any ■ presuming too far.

باشنی قالدیروب دیدید
اول قری پریر قاپوب
فلان جزیره ایچنده
قوی یرده حظ ایتمش
در اکا وارمغه بنی ادم
قدرتی یتشمز

*kaldırıp dedi ki ol kızi
périler kapıp filan jéziré
ichindé bir kavi yerdé hifz
etmishler dir ana varma-
gha beni áddámın koudreti
yetishmaz*

his head and said: "The fairies have carried off that girl and have secured her in a strong place in such-and-such island. The power of mankind is not sufficient to go to her"

قردخی دیدیک
شمدیدن صکره جمله خلق
بنم شوعلمه و نحوسته
حمل ایدرار معقولی
در که بندخی کندیم
قربان ایده یم

*Kız dakhı dediki shim-
didensora jumlé khalk be-
nim shoumloughouma vé
nouhousetimé haml edér-
lér makoulou bou dour ki
ben dakhı kendimi kour-
bân edéyim*

The girl also said: "Henceforth all the people will attribute (this) to my malign and unlucky influence. The best thing for me to do is to sacrifice myself also"

ماه شکر سوال ایتدیه
نیجه در اول حکایه

*Mah-shékér su'al etdi
ki nijé dir ol hikiayé?*

Mah - Shékér asked: "What (how) is that tale?" (in good English, Mah-Sheker asked what that tale was)

قتی اواز دیدید
بنم * آخرت قردار
اوله سن

*Kâtı awaz ilé dedi ki
benim akhîret karndashım
olasın*

She told him in a loud voice to be her adopted brother (literally she told him: "Be my adopted brother")

طوطی چاغردیکه
عبیده بز سنك خانه
کلوب سکا مهمان اوله
نیجون بزمله صحبه
ایتمزسن

*Touti chaghirdiki éi
Abidé biz senin khanéné
ghelip sana mihman ol-
mouhouz nichin bizimlé
suhbet etmazsin?*

The parrot cried out: "Abidé, we have come to thy house and become thy guests, why dost thou not associate with us?"

بر اعراب خلیفه
کلوب دیدیکه یا امه
المؤمنین حج ایتمک
عزیمت ایلدم لکن اقچه
یوقدر

*Bir Arab khaliféyé
ghelip dediki ya emir-ul-
-mou'menin háj etméyé
ázimet éilédim lakin ak-
chém yokdour*

An Arab came to the caliph and said that he had determined to perform the pilgrimage, but that he had no money.

* *akhîret* means the future state; but in this place and on similar occasions it is used as an adjective, and "adopted."

يوكسه *yokhsa*, "Or."

639. The conjunction يوكسه *yokhsa* (or) is used instead of ياخود when there is a doubt expressed, which is indicated by the use of the interrogative particle مي *mi*.

کتمکه انن وارميدر	<i>Ghitméyé izn varmî dir</i>	Have (I) permission to go or not?
يوكسه يوقميدر	<i>yokhsa yokmoudour?</i>	
في الحقيقة بنم محبوبم	<i>Fî'l hâkiké benim mah-</i>	Really, I do not know
عاقلميدر يوكسه	<i>bouboum âkilmîdir yokhsa</i>	whether my beloved is in-
احمقميدر معلومم دكل	<i>ahmakmidir maloumoum</i>	telligent or stupid.
	<i>déil</i>	

EXERCISE XXXIX.

He only deceived (الداتمق *âldatmak*) me once. The savans (علماء *oulema*) agreed that a man could not speak so well unless he had studied Arabic. Do not light the fire until I come. I cannot receive the tobacco (توتون *tutun*) I ordered (اصمارلامق *issmarlamak*) from Salónica (ملانيك *Sélanik*) until the steamer (واپور *vapor*) arrives. Do not start till he writes. He said that he would write to me in three weeks. He asked me if I were well. I said I was very well. I will write to you, but you also must write to me. She is a handsome, well-behaved (ادبلى *édebli*), and modest (محبوب *mahjoub*) girl. What is the length (طول *toul*) of the Red Sea (بحر احمر *Bâhr-i-ahmér*)? Who is governor (حاكم *hakim*) of the island (جزيرة *jéziré*) of Malta (مالطة *Malta*)? Is he a countryman of yours? No. Have you ever travelled (سياحت ايتمك *séyahet*) in India (هندستان *hindisstan*)? Yes. Have you read many Turkish books? No; I do not know whether they are good or bad. I do not know whether my friend is sincere (صادق *sâdîk*) or insincere (بيونا *bivéfa*). There is no resource (چاره *charé*) but to leave (ترك *terk*) the country (ديار *diyar*). I do not know whether it is good or bad. Is he an honest (اهل عرض *ehl-i-irz*) man? Yes. Do you know the time of his coming here? Yes, but I cannot tell you. We cannot begin dinner until Mr. So-and-so arrives. I doubt that he will come. He is* sure (امر مقرر دير *emr-i-moukarrér dir*) to come. Do you think your brother will come? He said he would come. I said we would wait (بكلمت *beklémek*). He said he was going to India, but he has not gone yet (دها *daha*). I shall be very sorry if he goes. If he went I should be glad. Would that I were going too (دخى *dakhî*). If you wish you can go. I wish (كاشكى *keshki*) that I was as learned (قدر *kadar*) you. I want (استمك *isstémek*) you to buy me two okes of tobacco. Bring me six okes of grapes.

* Say, "His coming is sure."

You told ■ yesterday not to buy grapes. He said he would pay (پاره ویرمک *para vérmek*). I told him not to ■ on Sunday (بازار کونی *Bazar ghiunu*). I asked him if he would come on Tuesday (سالی کونی *Salı ghiunu*). I ■ ■ ■ (ایو بلمک *ei bilmek*) he would come, as he said he would.

Order of the Words in a Turkish Sentence.

640. The proper position of the verb is at the end of the sentence; but, still, in common conversation, when short phrases are used, it occasionally (especially when in the imperative) ■ followed by its object. Example:—

ال پاره کزی	<i>Âl paranizi</i>	Take your money
صوبی صچراتمه	<i>Souyou sïchrâtma</i>	Do not splash the water
وار کتور اول آدمی	<i>Var ghattir ol âdâmi</i>	Go and bring that man
کوزکی اچ قوغارم سنی	<i>Ghieuzunu ach kogharım seni</i>	Mind what you are about (or) I will dismiss you
ال سنا یکر می پاره دها	<i>Âl sêna yirmî para daha</i>	Here, take twenty paras more.

641. In a simple sentence the order of the words is ■ follows:—1st, the subject; 2nd, the noun or pronoun which is the object of the verb; 3rd, the verb. Example:—

فلان افندی بر کوزل او	<i>Filân effendi bir ghiu-</i>	Mr. So-and-so has bought
ساتون الدی	<i>zel ev sâtîn âldî</i>	■ nice house
سلطان مصر رخصت	<i>Soultân-î-missr roukh-</i>	The king of Egypt gave
ویردی	<i>sât verdi</i>	permission.

642. If the verb have a direct and indirect object, viz., a noun in the accusative and another in the dative, or ■ noun in the accusative and another in the ablative, the noun in the accusative is generally put nearest to the verb. Occasionally, however, the dative comes after the accusative; but the accusative is almost always put after the ablative. Example:—

اگر علاج ایدہ بلو وایسه کز	<i>Éyér ilaj edé bilirissé-</i>	• If thou canst cure her,
قزی سکا ویروب سنی	<i>niz kîzî sana verip seni</i>	I will give the girl to thee
کندیمة داماد ایدرم	<i>kendimé damad ederim</i>	and make thee son-in-law to myself
بر کو بر آدم کندی	<i>Bir ghiun bir âdâm</i>	One day a ■ sold his
خانده سنی بر اخر آدمه	<i>kendi khanésini bir akhîr</i>	own house to another man
فروخت ایددی	<i>âdâma furoukht éilédi</i>	

اولدخی بر التون اوجنه
قزیدی
بزلره اوج سپد افیون
کوندیره سز*
بادیکه شهراده یه اصلنی
سویلمدکجه اولمز

*Ol dakhı bir altın
awoujouna koidou*

*Bizleré uch séped afyon
ghieunderésiz*

*Bildi ki shehzadéyé
ásslini suwéylémédikché
olmaz*

He also put a piece of
gold into his hand

Send us three baskets of
opium

He knew that it would
be impossible until he told
the prince the origin (cause)
of it

سیار اول طیبیه اولاد
ضمننده ارزوسنی نقل
ایدوب و بکا بر علاج ایله
دیو عظیم نیاز ایتدی
قزینی اول جوانه نکاح
ایلدی

*Seyyar ol tábibé evlad
zimnindé arzousounou nákl
edip vé bána bir ilaj éilé
déyou ázım nıyaz etdi*

*Kızını ol juwané ni-
kiah éilédi*

*Kérem ■ loutf edip
bénı anama vé bábáma
ghettirin*

Seyyar told that doctor his
desire with reference to child-
ren and urgently requested
him to give him ■ remedy

He married his daughter
to that young ■

Have the kindness to
take ■ to my mother and
father*

جناب حقه شکر ایلدی
دوستندن بر هدیه الدی

*Jenáb hákka shukr éilédi
Dosstoundan bir hédiyé
áldı*

He gave thanks to God

He received a present
from his friend

شیر بونلردن بو کلامی
ایشتدیکی کمی غضبی
ساکن اولدی
اول محلی فریده
کوستردیلر

*Shir bounlardan bou ké-
lami ishıtdiyi ghibi ghá-
zábı sakin oldou*

*Ol mahali feridé
ghieusstérdiler*

As soon ■ the lion heard
these words from them his
anger was appeased

They showed that place
to Ferid

قزیمی ویرمکی
اؤرهانک اولماسنه تعلیق
ایتمشدم یوخسه بویله
اولمش اولیدی قزیمی
اول یکیده ویردم

*Kızımı verméyi ézh-
dérhañın eulmasiné talik
etmishdim yokhsa bevilé
olmamish olaydı kızımı
ol yighidé vérerdim*

I made giving my daugh-
ter depend on the death of
the dragon; or, had it not
been so, I would give my
daughter to that youth.

643. Adverbs of time generally come at the beginning of the sentence before everything; if there be ■ adverb or an adverbial phrase expressing the place where the action takes place it comes next, and if there be another

■ It will be seen from the above examples that there is considerable latitude allowed as regards the relative positions of the dative and accusative.

adverb or adverbial expression indicating the way in which the act is performed, that follows. The adverb or adverbial phrase of manner may also come before the adverb or adverbial phrase of place. Example:—

بو کون فرانسز واپور ایلہ بر قطعہ مکتوب مرغوبلرینی الدم	<i>Bou ghiun fransiz va- porilé bir kīla mektoub merghoublerini áldim</i>	To-day I received ■ wel- come letter of yours by the French steamer
بو کون خدمتکار مز ایلہ سزله اون دانه قاون کوندردم	<i>Bou ghiun hizmetkar imiz ilé sizleré ■ tané kawoun ghieunderdim</i>	I sent you to-day ten melons by my servant
بر کون عادت معروفه سی اوزره شهرک ایچنده در بدر کررکی	<i>Bir ghiun adet-i-ma- roufessi uzeré shehirin ichindé der béder ghézer- ken</i>	One day going from door to door in the town accord- ing to his usual custom
بعد زمان سالما غانما ازربيجانه گلوب داخل اولدیلر	<i>Bad-i-zemán saliman ghániman azerbéijané ghelip dakhil oldoular</i>	After some time they came in safety, loaded with spoil, to Azerbéijan and entered it.

Emphatic Words.

644. If one wishes to draw attention to a word it is put as near the verb as possible, and thus the ordinary order of the words in a sentence is sometimes interfered with, and we see the nominative coming after the accusative, and so on. Example:—

خاتمی بن قولک بولورہ	<i>Khatemi ben koulloun boulouroum</i>	I your servant will find the ring ■
سکا کیم ویردی	<i>Sana kim vérđi ?</i>	Who gave it to you ?
همشیره سی جمیلہ بی	<i>Hemshiréssi Jemiléyi</i>	He married his sister
بوکا نکاح ایلدی	<i>bouna nikiah eilédi</i>	Jemilé to this one
قزی باباسی بکا ویردی	<i>Kızı bábássi bāna vérđi</i>	Her father gave the girl to me
بکا قزی والده سی	<i>Bāna kızı walidéssi</i>	Her mother gave the girl to me
زاهد ارده یرده شاشوب	<i>Zahid ara yerdé shaship</i>	The ascetic in the mean- time getting confused did
قزی قنغہ سنہ ویرہ جکشی	<i>kızı kánghisina veréjejeni</i>	not know to which of them
بلمدی	<i>bilmadi</i>	he should give his daughter

brought before him, and interrogated (سویلتmek *suwéyletmek*), and they flatly (یاک) denied it (انکار ایتmek *inkiar etmek*). Well (هله *helé*), they put the travellers in prison (حبس ایتmek *habss etmek*). But the king of Greece reflected (عظیم فکره) (مجازات ایتmek *mujazat etmek*) perhaps, if I punish (zīm fikré gheldi ki) these three individuals (شخص *shakhss*) merely (مجرد *mujerred*) on (ایله) their word (قول *kāvl*), perhaps I may torment (رنجیده ایتmek *renjidé etmek*) innocent (بیگناه *bighiunah*) men* unjustly (نا حق *na hāk*). It is related (نقل اولنمق *nākl olounmak*) that, in olden times (زمان اولده *zeman-i-evveldé*) there ■ ■ merchant in the city of Damascus (دمشق *Damashk*) who was the possessor (صاحب *sahib*) of immense (فراوان *firavan*) wealth. The said merchant had a virtuous daughter (پاکیزه کریمه *pakizé kerimé*) called (نامنده *namindé*) Dilduruz, exactly (تمام *tāmām*) sixteen years (اون التي ياشنده *own álti yashindé*) of age. One day in spring (ایام بهارده *eyyam i bahardé*), while the vineyards (باغ) and gardens (بوستان *bosstan*) were decked (مزین *muzéyen*) with flowers (شکوفه ایله *shughiufé ilé*), that rose-cheeked damsel (گلعدار *ghiulizar*), wishing to walk in the rose-gardens (ارزوی سیر *arzouyi-séir*) (گلزار ایدوب *ghilzar edip*), ■ ■ into the garden (باغ *bagh*) with a few female slaves (جاریه *jariyé*), and sat down under ■ shady tree (سایه دار درخت *sayédar dirakht*). While looking around (اطرافه *etrafé*) her eyes fell (رأست کلمک *rasst ghelmek*) on a rose, which raised (چلمک *chekmek*) her head like ■ proud cypress (سرو سرکش *serv sérkesh*) tree, and was distinguished (سمتاز *mumtaz*) from all by her beauty. . . But the rose being exceedingly (کمال مرتبه *kémal mertebé*) high up (یوکسکده *yuksekdé*), it was not possible to pluck (قوپارمق *koparmak*) it.

TURKISH PROVERBS.

دل قلیجدن چوق
اولدرر
چوغه طالب اولان ازه
یتشور
چوق یاشایان چوق
بیلمز چوق کزن چوق
بیلور

دلی اولدرکه زنکیندر و
لکن فقرا کبی کچنور

حق سوز زهردن
آجیدر
حیوان اولور سمی
قالور انسان اولور آدی
قالور
دشمن قارنجه ایسه
فیل کبی ظن ایله

دلکی الدانلمز
خدمت ایتیمکی
اوکرنمین افندیلک دخی
ایتمز
دیکندن کل بتر کلدن
دیکن

توتوندن قورتلمق
ایچون آتش ایچنه
دوشمه

تنبله هر کون بیرامدر

بیک ایشیت بر سویله

بیک تاسه بر بورج
اوتومز

*Dil kılıjdan chok eul-
durur*

*Chogha talib olán áza
yetishir*

*Chok yashayan chok
bilmaz chok ghézen chok
bilir*

*Déli oldirki zenghin
dir vé lakin foukera ghibi
ghechenir*

*Hák seuz zéhirden áji
dır*

*Haiwán eulur seméri
kálir insan eulur adi
kálir*

*Dushmen kárinjé issé
fil ghibi zan-eilé*

Tilki áldanılmaz

*Hizmet etméyi euren-
méyen efendilik dakhı et-*

*Dikenden ghiul bitér
ghiulden diken*

*Tutunden kourtoulmak
ichin átesh ichiné dushma*

*Tenbelé hér ghiun Bay-
dır*

Bin ishit bir suwéylé

*Bin tüssé bir borj eudé-
maz*

The tongue kills more
than the sword

He who demands too
much gets but little

He who has lived long
does not know much; he
who has travelled much
knows much

He is ■ madman who
being rich lives ■ if he
were poor

A true word is bitterer
than poison

(If) ■ horse dies his sad-
dle remains behind him; if a
man dies his name remains

If an enemy be (as small
as) an ant, think him like
■ elephant

A fox is not deceived

He who does not learn
how to serve, will also not
know how to act as ■ master

The rose grows from the
thorn, and the thorn from
the rose

Do not fall into the fire
to escape from the smoke

To the lazy man every
day is ■ fête (Bayram)

Hear a thousand times,
speak once

A thousand sorrows do
not pay a debt

بو کوکی یمورطه
یاژینکی طاوقدن یکدر

*Bou ghiunki yïmourta
yarïnkî tawoukdan yekdir*

To-day's egg is better
than to-morrow's fowl

تهی دست قپوینه
وارسن افندی اوئور دیرلر
الکده پیشکش اولسه افندم
بیور دیرلر

*Téhi desst kâpiya var-
■ effendi ouyour dérlér
elindé bir pishkesh olsa
effendim bouyour dérlér*

If you come to the door
empty handed, they say to
you: "The master is asleep."
If you have ■ present in
your hand, they say: "Mas-
ter, come in"

تیز کیدن تیز یورلور

*Téz ghiden téz yorou-
lour*

He who goes quickly is
quickly tired

ایولک ایله دکره براق
دکر بیلمز ایسه خالق
بیلور

*Éilik éilé dénizé brak
déniz bilmaz issé khalik
bilir*

Do good and cast it into
the sea. If the sea does not
recognise it, the Creator will

ایولک بیلمین آدم
ادم صایلاماز

*Éilik bilméyen ádam
ádam sayilmaz*

A man who does not re-
cognise kindness is not ac-
counted ■ man

بخشیش آتک دیشنه
باقلماز

*Bakhshish átin dishiné
bâkilmaz*

The teeth of ■ gift horse
are not looked at

بر ایو شراب ودلبر
عورت ایکی طاتلو زهردر

*Bir éi sherab vé dilbér
avret iki tâtlî zehir dir*

A good wine and a fas-
cinating woman are two
sweet poisons

بقال برادم ایچون دکان
اچماز

*Bâkkâl bir ádam ichin
dukkian achmaz*

A grocer does not open
a shop for one man

بکله اینانمه صویه
طیانمه کچ کونه اینانمه
عورت سوزینه الدانمه
آتک یورکنه طیانمه

*Beyleré inanma souya
dayanma ghech ghüné in-
anma avret seuzuné áldan-
■ átin yuréyiné dayanma*

Do not believe in the
great, do not lean ■ water,
do not trust in the dying
day, do not believe in ■
woman's word, and do not
trust to the courage of your
horse

بنی صایانک قولى ايم
بنی صایمیانک سلطانى
ایم

*Béni sayanin keulou
youm béni saymayanin
soultânî yim*

I am the slave of him
who hath consideration for
me, and the lord of him
who hath no consideration
for me

اغلاميان چوجغه ميمه
ويرمزلر

*Âghlamayan chojougha
mémé vermézler*

They do not give the
breast to a child who does
not cry

اكر اوتور طوغرى سويله

*Êghri otour doghrou
suwéylé*

Sit crooked, speak
straight (truth)

الچق يردده ديه جك
كندوسنى طاغ صانور
الله ديين محروم قالماز

*Âlchak yerdé tepéjek
kendissini dágh sanır*

A little hill in a low place
thinks itself a mountain

الما كندى اغاجندن
ايراق دوشمز
انسان انسانك اينهسى
در

*Âlláh déyen mahroum
kálmaz*

He who calls God is
not disappointed

تقدير تدبيرى بوزار

*Élma kendi ághájindan
irák dushmaz*

The apple does not fall
far from its own tree

اوغرى اول خرسز اول
انصافى الدن قومه

*Insan insanin aínéssi
dir*

Man is the mirror of

اولوم قره دوه در كه هر
قيوده چوكر

Tákdır tedbiri bozar

Man proposes, and God
disposes

ايشنى بيلن ايشنى بيلن
آشنى بيلن فقير اولمز

*Oghrou ol khîrsîz ol
insâfî elden koma*

Be a robber, be a thief,
(but) do not put conscience
aside

ايكى رئيس بر كمى باترر

*Eulum kâra devé dir ki
hér kâpîdé cheuker*

Death is a black camel
which kneels down at every-
body's door

اصله جق آدم صوده
بوغلمانز
ادم ادمه كر كدر

*Ishini bilen eshini bilen
âshini bilen fakîr olmaz*

He who knows his busi-
ness, he who knows his
companion, and he who
knows his food, does not
get poor

ات خولار كاروان كچر

*İki ré'iss bir ghémi
bâtîrîr*

Two captains sink the
ship

اتلان اوق كيرو دونمز

*Assilajak âdâm souda
boghoulmaz*

A man who is to be
hanged will not draw

*Adâm âdâma gherek
dir*

Man is necessary to man

*It hâvlar kiarvan ghe-
chér*

The dog barks. (but) the
caravan passes

*Atılak ok ghéri deun-
maz*

The arrow which has
been cast comes not back

اخشام ایسه یات صباح ایسه کیت	<i>Âkhsham issé yat sabâh issé ghîr</i>	Sleep in the evening, and bestir thyself in the morning
ادم ادهی طالت بر کره الدادر ادم اولدر که اقرارندن دونمز	<i>Âdâm âdâmî sâlt bir kerré âldadir. Âdâm ol dir ki ikrarin- den deunmaz</i>	One only deceives a man once He is ■■■ who does not turn from what he has said
ارق طاوقدن سمیز توریت اولمز جان جانک یولداشیدر	<i>Arîk tawoukdan sémiz tirid* olmaz Jân jânîñ yoldashî dir</i>	You cannot make a fat broth from a lean fowl The soul is the com- panion of the soul
دل ادمی بیان ایدر	<i>Dil âdâmî béyan edér</i>	The tongue proclaims the man
دلینک یورکی اغزنده در عاقلک دلی یورکنده در	<i>Délinin yuréyi âgh- zînda dir âkîlîñ dîlî yu- réyindé dir</i>	The heart of the fool is in his tongue, the tongue of the wise ■■■ is in his heart
دوست ایله یه ایچ الش ویریش ایتمه	<i>Dosst ilé yé ich âlîsh verîsh etma</i>	Eat and drink with a friend, but do no trade with him
دوست فنا وقتده بیلنور	<i>Dosst fêna wâkîtda bilenir</i>	A friend is known in bad times
دوسته چوق واران اکشی صورت کورر	<i>Dossta chok varan ekshi souret ghieurur</i>	He who goes too often to ■ friend sees ■ sour face (gets sour looks)
دوست بیک ایسه از در دشمن بر ایسه چوقدر	<i>Dosst bin issé âz dîr dushmen bir issé chok dour</i>	A thousand friends are but little; one enemy is a great deal
راحت استین آدم صاغر کور دلسز اولملو	<i>Rahat isstéyen âdâm saghîr kieur dîlsiz olmalî</i>	A man who wants com- fort must be deaf, blind, and dumb
روزکاره توکرن یوزینه توکرر	<i>Rouzghiaré tukiuren yuzuné tukiurur</i>	He who spits at the wind spits in his own face

* Old-fashioned spelling for ترید *tirid*, the name of a dish consisting of broth or gravy with bread in it.

زحمتسز بال ینمز	<i>Zahmetsiz bál yénmez</i>	Without trouble one eats no honey
زحمتسز بر کسی اولمز	<i>Zahmetsiz bir shéi ol- maz</i>	Nothing is achieved with- out trouble
زمانه اویمق کرک دیر	<i>Zemáne ouïmak gherek dir</i>	One must accommodate himself to the times
سرت سرکه کندی قابنه ضرر ایدر	<i>Sert sirké kendi kábına zarar edér</i>	Strong vinegar injures its own vessel
سر ویرمك اولور سر ویرمك اولماز	<i>Sér vermek olour sir vermek olmaz</i>	You may give up your head, but you must not give up a secret
صبر ایلمك شادلق اناختريدیر	<i>Sábr éilémek shazlik anakhtari dir</i>	Patience is the key of joy
صقال باشه قربان اولسون	<i>Sakkál bâsha kourbán olsoun</i>	Sacrifice your beard to save your head
طاتلو دل یردن ییلانی چیقاور	<i>Tátlî dil yérden yîláni chîkarîr</i>	A sweet tongue draws the snake forth from the earth
طاغ طاغه اولاشماز انسان انسانه اولاشور	<i>Dágh dâgha oulashmaz insan insané oulashîr</i>	Mountain does not meet mountain, but ■■■ meets man
طوتلمین اوغری بکدن طوغری	<i>Toutoulmayan oghrou beyden doghrou</i>	A thief who has not been caught is honester than a bey (in the eyes of the world)
طوز اتمك بلمین ایدن کوتودر	<i>Touz ekmek bilméyen itden kieutî dir</i>	He who does not recog- nise bread and salt is worse than a dog
عاشغه بغداد اوزاق دکل	<i>Ashîgha Bagdad ouzák déil dir</i>	Bagdad is not far to a lover
طوغری سویلمینی طقوز شهردن سوزرلر	<i>Doghrou suwéyléyenî dokouz shehirden surérlér</i>	He who tells the truth is turned out of nine citiës
عیبسز کر استین یارسز قالور	<i>Aypsiz * yar isstéyen yarsiz kalîr</i>	He who wants a faultless friend remains friendless
فائده ضررک قرنده اشیدر	<i>Fa'icé zararın karn- dashî dîr</i>	Advantage is the brother of injury

قره یه ابون دلی یه
اوکوت نه ایلسون
قصا کلدکده دانش
کوزن کور اولور

*Káraya saboun déliyé
uyut né éilésin?*

*Káza gheldikdé danish
gheuzu kieur olour*

What good is soap to a
nigger, or advice to a fool?

When fate overtakes us
the eye of wisdom becomes
blind

قورت توینی دکشدرر
خوینی دکشدرمز

*Kourt tuyunu déyish-
dirir khoyounou déyish-
dirmaz*

The wolf changes his
coat, but he does not
change his nature

قوردی اورماندن آچلق
چیقارر

*Kourdou ormándan
achlik chikarir*

Hunger brings the wolf
out of the wood

قوزغونه یاورسی بلبل
کلور

*Kouzghouna yavrissi
bulbul ghelir*

The young of the
appears to it a nightingale

کدی بولنمدیغی یرده
سیچانلر باش قالدرر

*Kédi boulounmadighi
yerdé sichánler bāsh kál-
dirir*

The mice raise their
heads where the cat is not
to be found

کسه مدیکک الی اوپ

Kessémédiyin eli eup

Kiss the hand which you
cannot cut off

کلمک ارادت کیتمک
اجازت

*Ghelnmek iradet ghitmek
ijazet*

The will only is wanted
to come, permission is
wanted to go

کلی استین دیکنلری
دخی استمک کرک

*Ghiulu isstéyen diken-
leri dakhı isstémek gherek*

He who wants the rose
must want the thorns also

کوپکسز چوبانک قیونی
قورت الور

*Kieupeksiz chobánin
koyounou kourt álir*

The wolf steals the sheep
of the shepherd who has not
a dog

کندیندن دوشن اغلاز

*Kendinden dushen ágh-
lamaz*

He who falls of himself
does not cry

کچوک بیوکه تابع
اولملو

*Kuchuk büyüké tabi
olmali*

The little must obey the
great

کور قوشک یواسنی
تکری یاپار

*Kieur kouzhoun yıwas-
sini tangri yapar*

God builds the nest of
the blind bird

کورک استدیگی ایکی
کوندر

*Kieurun isstédiyi iki
ghieuz dir*

What the blind man de-
sires is two eyes

کوز بر پنجره در کوکله
باقار

*Ghieuz pénjeré dir
ghieunulé bákar*

The eye is a window
which looks into the heart

کوزدن اوزاق اولان کوکلدن دخی اوزاق	<i>Ghieuzden ouzak olan ghiumulden dakhî ouzak</i>	He who is far from the eye is also far from the heart
کوزمزی اچالم یوخسه اچارلر کوملک قفتاندن یقیندر	<i>Ghieu umuzu achalim yokhsa acharlar Ghiumlek kâftândan yakındır</i>	Lét ■ open our eyes, or they will open them for ■ The shirt is nearer to us than the coat (kaftan)
کونه کوره کورک کیمک کرت کیشینک حرمتی کندی النده در لاقردی ایله پلا اولماز	<i>Ghiuné ghieuré kieurk ghémek gherek Kishinin hurmeti kendi elindé dir Lakirdi ilé pilaw olmaz</i>	You must put on furs according to the weather The respect one gets depends on one's self Pilaw is not made by talking
مالمز یوغیسه عرضمز اولسون محبت ایکی باشدندر	<i>Málîmîz yoghooussa irzimiz olsoun Mahabet iki bâshdan dır</i>	If we have not wealth, let us have honour Love must be on two sides
محب صادق ایو در کیشینک اقرباسندن مفت سرکه بالدن طاتلو در	<i>Mouhib-i-sâdîk éi dir kishinin âkrabassından Muft sirké bâldan tâtlî dır</i>	A faithful friend is better than one's relations Vinegar which one gets for nothing is sweeter than honey
میخانه جی غزل المز	<i>Méykhanéji ghasl ál-</i>	A wine-shop keeper does not take songs (as pay- ment)
نصل که یاشارسق اويله اولورز نه اكرسن انی بچرسن	<i>Nasl ki yasharsak euilé euluruz Né ekeérsen ■ bi- chérsin</i>	As we live, ■ shall we die Whatever you sow, that will you reap
ویرن الی کسه کسمز	<i>Véren eli kimsé kessmez</i>	No one cuts the hand which gives
هپسندن بختلو در بشکده اولن هر اتاجک کولکسی وار هر اغلامه نیک کولمه سی وار	<i>Hepsinden éi dir besh- ikdé olân Her âghâjîn ghiul- ghéssi vâ Her âghlamanîn ghiul- massî vâ</i>	He is most fortunate who is in his cradle Every tree has its shadow Every cry has its laugh

یوزکدن یورکه یول وار	<i>Yurekden yuréyé yol var</i>	There is a road from heart to heart
یورغاننه کوره اپاغکی اورات	<i>Yourghánina ghieuré ayaghini ouzdt</i>	Stretch out your legs according to the length of your quilt
یاغموردان قاچان طولویه اوغرا دی	<i>Yaghmourdan káchan dolouya oghradi</i>	He who fled from the rain fell in with the hail
یا زور یا زر یا شهردن سفر	<i>Ya zor ya zér ya shehirden séfér</i>	You must have either power ■ money, or walk out of the town
یاتان ارسلاندن دری دلکی یکدر	<i>Yatan arsslandan diri tilki yekdir</i>	A live fox is better than ■ dead lion
هر عسردن صکره یسر وارد	<i>Hér ussurdensora yussr var dir</i>	After every suffering comes ■ joy
قاری اوی یاپار قاری اوی یقار	<i>Kârî evi yapar kârî evi yîkar</i>	A wife makes ■ house, (or) a wife breaks ■ house
اتکزی ابتدا صاغلم قازغه بغلیکز صکره جناب حقه حواله ایدکز	<i>Atînzî ibtida saghlem kâzîgha bâghlayînz sora 'jenâb - i - hákka hawalé ediniz</i>	First tie your horse fast to a post, and then put your trust in God.*

* This is ■ Turkish saying equivalent to Cromwell's celebrated utterance, "Put your trust in Providence, but keep your powder dry."

E R R A T A .

- Page 6, paragraph 19. For ذوق, read ذوق.
- „ 7, „ 30. Instead of عرب, read غرب.
- „ 10. The note at the bottom refers to paragraph 49 and not to 50.
- „ 11, paragraph 59. For “On the same,” read “By the same.”
- „ 12, „ 61. For *kieukieu*, read *kieuku*.
- „ 59, note. For See 156, read See 153.
- „ 60, „ „ „
- „ 63, „ For See 156 and 211, read See 153 and 211.
- „ 65, paragraph 2+2. Instead of سويله مديكردن, read سويله مديكردن.
- „ 67, note ‡. For See ‡28, read See 233.
- „ 69, paragraph 255. Instead of *yazméli*, read *yazmalî*.
- „ 69, Exercise IX. „ *gheldimim*, read *gheldimmi*.
- „ 89, note §. For کيم, read کيم.
- „ 201, line 5. For *senavéri*, read *senakiari*.
- „ 202, line 16. For *teesyir*, read *tessyir*.
- „ 202, line 23. For *idiyorissémdî*, read *idiyorissémdé*.
- „ 203, lines 19 and 21. For *Abul-Mejd*, read *Abul-Mejdi*.
- „ 205, line 15. For *olamadighîmdan*, read *olamadighîm*.
- „ 205, line 22. For *musaade*, read *mussaadé*.
- „ 205, last line. For ایده جکمدن, read ایده جکمدن.
- „ 206, line 20. For بولسون, read بولسون.
- „ 207, line 5. For *oloursan*, read *oloursoun*.
- „ 207, line 14. For الميایدم, read الميایدم.

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REDHOUSE'S
ENGLISH-TURKISH & TURKISH-ENGLISH
DICTIONARY.

NEW AND IMPROVED EDITION.

REVISED AND ENLARGED BY

DR. CHARLES WELLS.

OPINIONS OF THE PRESS.

الجوائب **EL JEWAÏB.** (Constantinople.) *March 3rd, 1880.*

[LITERAL TRANSLATION.]

"It is not unknown that in the year 1857 was printed in London a dictionary in Turkish and English, and *vice-versâ*, its author being Mr. Redhouse, one of the celebrated English scribes who have studied the Turkish language and excelled in it. But the aforementioned book did not contain all words. Hence this edition has been edited and improved by Dr. Charles Wells, one of the celebrated English writers who have studied the Turkish language and become famous in it. And he has added numerous words to this book, and glorious advantages (فوائدهم جليلة), and this book of his has been prepared properly and solidly. And it is divided into two parts: the

first part, English words and their translation into Turkish; and the second, *vice-versa*. And the number of pages in the first is 382, and the number of pages in the second 500. And the above-mentioned Dr. Wells the Secretary of General Kemball, when he came to these parts in 1876, on behalf of the English Government, to settle the dispute which had arisen between the Sublime Porte and Persia respecting the frontier question. And what he (Dr. Wells) has done now will immensely facilitate the two languages to those who wish to learn them, both Turks and Englishmen."

TIMES. (London.) *March 17th.*

"At a time when so many Englishmen are engaged in Turkey in various capacities, official or commercial, and when tourists are likely more than ever to abound, we must welcome the appearance of a new and enlarged edition of Mr. Redhouse's useful work. It is just a quarter of a century ago, at the hottest of the Crimean war, that Mr. Redhouse, as he tells us, in the preface to the first edition of this dictionary, published a 'Vade-mecum of the Ottoman Colloquial Language,' on the occasion of the formation of the Turkish Legion; and he then promised to prepare 'for the information of those who may wish afterwards to penetrate deeper into the intricacies of this really beautiful tongue, a series of complete and scientific works.' The dictionary was the first fruits of this enterprise. To say that it was popular and unpretending in character is to say that it was well directed towards the object to be attained—the readiest instruction of Englishmen totally unacquainted with any Eastern tongue. There can be no greater mistake than to suppose that for a popular elementary work on any subject, a high standard of attainment is not necessary in the author, or that the man of learning will be too learned for those whom he has to instruct. Modern experience is entirely against this view, and no one who is acquainted with educational books in the present day can fail to perceive that it is just the most accomplished scholars who, thoroughly understanding their subject, have presented it most simply and effectively. Such a mastery is eminently necessary to a writer who would deal with the cultivated Osmanli language, which we know as 'Turkish,' since this language is a conglomerate of three different forms of speech, representing, singularly enough, three of the great races into which the inhabitants of the Old World have been divided by ethnologists. The main stock of words and the grammar are Turkish, but almost every word expressing an abstract idea, or belonging to the domains of philosophy, theology, law, politics, or science, is of Arabic origin. There is also a considerable infusion of Persian words, particularly in matters touching Court and ceremonial. To learn Turkish thoroughly the student must first give a long period to the language of the

Prophet, from which the Turkish transplants not only words, but the elaborate mechanism of the Arabic language. Mr. Redhouse brought to his task the large and accurate knowledge which belongs to the author of the 'Grammaire Ottomane.' The present revised and enlarged edition has been prepared by Mr. Charles Wells, formerly professor at the Imperial Naval College, Constantinople, and late private secretary to Sir Arnold Kemball on the Turco-Persian Frontier Commission. In his preface to this edition, Mr. Wells says:—'While preserving all the valuable matter contained in the first edition, I have attempted to increase its usefulness by the addition of ■ considerable number of words omitted originally for want of space, ■ which have been coined by the Turks during the last twenty years to meet the requirements of their advancing civilization. . . . The English-Turkish portion being scarcely copious enough to enable ■ Turk to read ■ English book, ■ ■ Englishman to write or speak ■ all subjects in Turkish, I have introduced ■ large number of fresh words into it, and I have also, to ■ extent, augmented the Turkish-English part. Thus the present edition will be found to contain several thousand more words than the original work published twenty-five years ago.'"

DAILY NEWS. *April 17th.*

"In his prefatory essay the editor, who enjoys a high reputation as a Turkish scholar, and who served as the private secretary of Sir Arnold Kemball on the Turco-Persian Frontier Commission, sets forth some interesting facts in connection with the strange neglect of the study of Turkish language by our officials and diplomatists. Contrary, we believe, to popular belief, it is neither Arabic nor Persian in origin. It is in its foundations and present structure a language of Tartar descent, the Turks having come from Central Asia. It is, indeed, ■ distinct from Arabic and Persian as Anglo-Saxon from Latin and Greek, though the Arabic characters have in modern times been adopted, and the Constantinople dialect is largely adulterated with Arabic and Persian words. Nevertheless, Turkish is more or less used in official circles from Tunis to the walls of China, and is actually the Court language of Persia, in many provinces of which country it is spoken ■ much as the native tongue. The reader of Mr. Wells's introduction will agree that it is somewhat remarkable that in a country so involved in Turkish engagements as Great Britain so little effort should be made to train officials or others in a knowledge of the language. As ■ rule we learn that our officials in Cyprus, in Constantinople, and in fact throughout the Turkish dominions, are dependent for communication upon Levantine interpreters, who seldom or never know either English or Turkish properly,

and who speak the latter unidiomatically and with a vulgar accent peculiarly distasteful to the ears of educated Osmanlis. Mr. Wells advocates with good reason the establishment of a professorship of Turkish in some of our Universities, believing that acquaintance with the native tongue is not merely useful in communicating ideas, but indispensable to an accurate study and comprehension of the character and institutions of the people. It is a significant commentary on the facts noted that Russian and Austrian officials all learn Turkish at their respective Universities before going to Turkey, and that the Governments in both cases have numerous good Turkish scholars in their service. On the other hand, the number of Englishmen who can read and write Turkish is, we are assured, small that they can be 'counted on the fingers of one hand.' For other interesting facts connected with Turkish literature we must refer the reader to Mr. Wells's essay."

THE MORNING POST. *April 28th.*

"The dictionary has been carefully edited by Dr. Charles Wells, also celebrated as a careful student of the Turkish language and letters. It is a grave error to suppose that the Turks have no literature, for, on the contrary, they have produced many notable poets and historians, and a dictionary of their language is obviously necessary, especially at the present time, when public attention is so frequently directed towards Turkey and her affairs."

LAND AND WATER. *March 27th.*

"In the times when a long sea voyage, beset with dangers, or a difficult land journey, 800 miles of which had to be performed on horseback, was necessary to reach the Ottoman dominions, it was not surprising that we knew little or nothing of Turkey or the Turks, and they still less of us. But in these days, when Constantinople can be reached by rail or steam in a week or so, it is extraordinary that we know so little of the Osmanlis, and that their character, their manners, and especially their language and literature, are a sealed book to us. This would be regrettable under any circumstances, but now that we have in a measure identified ourselves with Turkey, assumed the administration of a part of it, and undertaken the protectorate of its Asiatic provinces, it is most indispensable that we should remedy this anomalous state of things. We have a large amount of diplomatic, administrative, and commercial business to transact with the Turks, and if the reforms we advocate in Asia Minor be adopted we shall have still more; and yet there are not half-a-dozen Englishmen in existence who can read and

write Turkish, and but very few who can even talk it decently. One great obstacle which has prevented our countrymen from acquiring Turkish has no doubt been the extreme difficulty of that language, and the want of good books and efficient instructors. The Turkish language is of Tartar origin, and its original framework was very simple, but the Turks have introduced so many Arabic and Persian words into their language that it is necessary to learn nearly all the words in those two tongues, and something of their grammars, to be able to read or write a Turkish letter or book. Many years of hard study and peculiar aptitude are indispensable to master this agglomeration of three languages, and to add to the arduousness of the task, hitherto the books written on Turkish have been extremely defective and full of errors. Apart from the usefulness of a knowledge of this language for diplomatic and business purposes, it is well worth studying for itself, as it is extremely curious, has a beneficial influence on the training of the mind, and possesses a literature which, though not equal to the Arabic or Persian, is extremely original and piquant, and can boast of authors of real genius and ability. Turkish poets and historians are well worthy of perusal, and are justly renowned in the East. Few Europeans, however, even know of their existence, and few indeed are those who have read their works. This ignorance on our part is easily accounted for when we consider that we have no professorship of Turkish at any of our Universities, and no other means afforded anywhere in England for imparting instruction in the Turkish language or literature. Austria has an Oriental Academy for preparing her officials for the East, France a similar institution, and at St. Petersburg, Leipsic, Pesth, and other places on the Continent professors of Turkish have long been appointed. In Turkey no facilities are afforded to a foreigner at any college or institution for acquiring Turkish, and if he goes there, not having previously studied, he will rarely acquire more than a very imperfect acquaintance with the colloquial tongue, and the written language probably never. There are no Turks, knowing English well, who teach their language, and the Armenians and other Christians who undertake to do so are not generally well educated either in English or Turkish. The importance of having a staff of Englishmen, well acquainted with the Turkish language and qualified to transact our business in the East, can hardly be exaggerated, and if, as is asserted, the system of student-interpreters, inaugurated at Constantinople by the late Foreign Secretary, is not the best possible, we would urge the Government to consider the suggestions which the editor of the work before us makes on the subject, as he evidently speaks from long experience in connection with the acquisition of Turkish gained both in England and Turkey. Dr. Wells proposes that we should have an Oriental Academy or a professor of Turkish at one of our Universities to prepare candidates for student-interpreterships, which he recommends should be given as rewards to gentlemen who show aptitude for learning Turkish. One great help in learning a language is a good dictionary, but a correct and copious lexicon is still a rarity in almost all languages. Some thirty years ago Mr. Kedhouse rendered a great service to Oriental students by producing a really sound Turkish-and-English and English-and-Turkish dictionary. It was the best in Europe. But the last thirty years in the life of Turkish literature have witnessed a wonderful change. Thousands of new words have been

coined to meet the wants created by increased communication with the European diplomatic, scientific and business world. Many words have acquired new shades of meaning, and the language has thus been greatly enriched and developed. Moreover, Mr. Redhouse omitted geographical names in both parts of the dictionary, which are particularly requisite in reading Turkish, as the Turks have no capital letters to distinguish proper names, and thus the name of a place, if not found in the dictionary, is not even recognisable as such, and in many cases there is not the slightest resemblance to European names of places to assist one in arriving at the meaning. For example, no one would guess that 'Habsh' means Abyssinia, or 'Missr' Egypt, 'Sham' Syria, 'Chanak Kaléssi' the Dardanelles, or 'Dijlé' the Tigris. Dr. Wells has shown great learning and ability in supplying these great wants, viz., the insertion of newly-created words and geographical names, and this volume is now a good standard dictionary of the Turkish language, and worthy to take its place beside the best works of the same nature for European languages. But although several thousands of useful words have been added, we recommend these improvements being still further extended in a future edition, although it would involve great labour. Future students will have a great advantage over their predecessors by possessing this improved lexicon, and their thanks, as well as those of all interested in the spread of the knowledge of this language, are due to Dr. Wells, who has given them the benefit of years of study and observation in examining the current Turkish language and literature. We are glad to hear, also, that he will publish in a few months an entirely new grammar, the want of a good work of that kind having been very severely felt, and a great barrier to the acquisition of this most difficult but important tongue."

PUBLIC OPINION. *February 7th.*

"Viewing Dr Wells' production as a typical dictionary, it would have demanded high commendation at our hands. But it is designed especially with a view of protecting that numerous class of persons who are scarcely aware of the difficulties inseparable from the study of modern Turkish, and have not rendered themselves thoroughly familiar with the Arabic language, or at least with the modes of thought a nation of Shemitic descent habitually employs, and interprets into the dialects which are used by the speakers and writers, a series of ideas characteristic of the diplomacy of Western Europe. How Dr. Wells has mastered the difficulties of the Turkish language, in itself containing a *stirps* of original Arabic words, mingled with a number of vocables derived from sources which, whatever they are, are not Shemitic, we can scarcely imagine. Let us, therefore, take one of his articles alone, just with a view of showing his method. Taking the word 'copy' in the dictionary, we have it as 'model of writing,' *mëshk*; 'writing exercise,' *karalama*; 'sample of scholar's writing,' *tà'lim*; 'of

a book,' *nusshah*; 'of a writing,' *suret*; 'of a drawing,' *'ayn* and *urnek*. It is curious that the word *printer's copy* should be omitted from this list, as it has a different signification from any of the above forms. Turning to the active verb 'to copy,' we have for 'imitate' *taklid et*; 'to imitate' (a writing) *suretini-almak*, *chikarmak*, or *yazmak*; 'to imitate' (a drawing) *aynini-almak* or *urneghini-almak*. We see by the above comparison that a series of ideas expressed in the English by the solitary word 'copy' are in Turkish capable of expression by a number of collateral words. The greater copiousness of the Turkish is now manifest, and this copiousness, although it redounds to the dignity of the language which is capable of expression in certain various manners, nevertheless gives an amount of difficulty to the scholar which is of itself scarcely easy of acquirement to the neophyte. If the Turkish language has the advantage of copiousness, it has also that of brevity. Phrases which in Western Europe can only be expressed each by a periphrasis or a prosopopœia are capable of being written in Turkish with extreme brevity. For instance, the phrase, 'the book which I have written' can be expressed in Turkish in two words, viz. *yazdighim kitab*. Personal and relative pronouns, conjunctions, and other parts of speech constantly recurring in European languages are almost entirely dispensed with, by the help of certain peculiar inflections of which the verb is capable. This naturally saves space. Dr. Wells has had a big task, as Redhouse's Dictionary has long become the classical authority on the subject of Turkish. He has exactly struck the keynote of real Orientalism, and the difficulties of the language which he has so well mastered, and which might have appalled many other less hardy students, have been so entirely vanquished, that he has managed to produce not only the best practical dictionary of the Turkish language, but also the best treatise on the methods of Turkish orthoepy and pronunciation. This work will always be the best as it is the most solid dictionary of Turkish, and the editor has performed his appointed task nobly and well."

ILLUSTRATED LONDON NEWS. *March 6th.*

"The Turkish language, whatever may be the fate of the Ottoman Empire, is likely to be worth studying for purposes of travel and commerce in the East. A new edition, revised and enlarged, of the standard English-and-Turkish and Turkish-and-English Dictionary, by J. W. Redhouse, is published in these days. The editor is a very competent person, Dr. Charles Wells, formerly Professor in the Imperial Naval College at Constantinople, and late private secretary to Lieutenant-General Sir Arnold Kemball in the Special Commission to settle the frontier between Turkey and Persia. He is also the author of an essay on political economy in Turkish, and of some translations from the Turkish literature. The publisher of the new edition of Redhouse's Dictionary is Mr. Bernard Quaritch, of Piccadilly."

BRIEF: THE WEEK'S NEWS. *February 6th.*

"The events of recent years have created a demand in England for works upon the Turkish language. A new edition of Mr. Redhouse's Dictionary—originally compiled in the time of the Crimean War, and hitherto the best book of its kind, but long since out of print—has, therefore, been prepared by Dr. Charles Wells, the most accomplished Anglo-Turkish scholar of the day. Much more copious than the first edition, and supplying the numerous deficiencies in that work which time and experience have discovered, it will mark a new epoch in the study of a language still of great political importance."

PRINTING TIMES AND LITHOGRAPHER. *January 15th.*

"The Emperor Francis Joseph has conferred the gold medal for science and art on Mdle. Camilla Ruzicka Ostois for a new Turkish-and-German Dictionary which the authoress recently published. This reminds us that a new and greatly-improved edition of Redhouse's Turkish-and-English Dictionary has just been edited by Dr. Charles Wells and printed by Messrs. Wyman & Sons, for Mr. Bernard Quaritch of Piccadilly. But who ever heard of any similar mark of recognition being bestowed upon a man of letters or a compiler in this country!"

A RABIC DICTIONARY: AN ARABIC-ENGLISH AND ENGLISH-ARABIC DICTIONARY, by JOSEPH CATAFAGO, of Aleppo, Syria, 2 vols. sm: 8vo. Vol. I. xii. & 316 pp. Vol. II. viii. & 744 pp. double columns, *much matter compressed into a small space, all the Arabic words with the pronunciation in Roman letters*, cloth, £2. 1865.

This work is the first Arabic and English Dictionary ever published.

Vol. I, consisting of pp. xi and 466, is now ready. The entire work will comprise over 1000 pp., compressed into a portable volume, and representing the only Arabic-English and English-Arabic Dictionary now in existence.

"On the whole the work is a most acceptable contribution to Oriental literature; and the English and Arabic part especially will be an invaluable aid to travellers in the East, and to all Englishmen who have occasion to study Arabic."--*ATHENÆUM*, Jan. 29, '59.

A RABIC GRAMMAR: FARIS' PRACTICAL GRAMMAR OF THE ARABIC LANGUAGE, with Interlineal Reading Lessons, Dialogues and Vocabulary, by FARIS EL-SHIDIAC, a Native of Mount Lebanon, Syria; 12mo. the new edition by the Rev. H. A. WILLIAMS, Professor of Arabic at Cambridge, cloth, 5s. 1866.

The best Grammar for learning Arabic, equally of service to travellers in the East and to young Scholars. The Rudiments of Grammar extend to 64 pp., the Exercises to 68, the Dialogues to 12, the Vocabulary to 62 pp. All the Arabic words have the Vowel-points and the pronunciation.

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